المجلد ٤١   29.1.92   ٣ ذى القعدة ١٤١٢ هـ الموافق ... وحتى تروون أن عام المجلة المنصرم ... مفاجآت سارة منها أن ...

تدخل اليقين أنترنيشنل في عامها الحادي والأربعين :

— ساعدنا الله من فضله فى مجهوداتنا ومساعينا هذه ..

— لنا وعليه الأمل الا نحيد قدر شبر عن راجنا المقررة المعمول بها وهى ابراز صداقة الاسلام وحقانيته .

الإسلام وأثره فى إسعاد الانسانيه :

— إن الإسلام . . . قد كفل مصالح الأفراد والأمم جميعا ..

— فالاسلام فى الحقيقة نظام انسانى متكامل يجمع بين الدين والدنيا.

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ٥

تدخل اليقين انترنيشنل

في عامها الحادي والأربعين

الحمد لله حمداً كثيرا على ان جعلنا من عظيم رحمته وعميم فضله لندخل مع مجلتنا العام الحادي والعشرين ، اى العشرة الخامسة منذ صدورها ، بدون اى تعطل او خلل ويشير هذا العمل الى خلوصنا وحماستنا فى اعلاء كلمة الله ونشر رسالة القرآن الكريم واحكام السنة النبوية .

لنتهز هذه الفرصة لنذكر قراءنا بأننا كنا قد انتقلنا فى عامنا التاسع والعشرين الماضى من القرن الرابع عشر الى القرن الخامس عشر من الهجرة النبوية واننا سوف ندخل فى العشرة الجارية الى القرن الحادى والعشرين المسيحى ، ان شاء الله تعالى واذ قمنا بتدشين سفينة مجلتنا الصغيرة فى مياه الوقت المائجة لم نلق بالا الى ما قد يواجهنا فى مسيرتنا الطويلة من اخطار وعقبات ، خاصة من الجهة المالية ، لان التكاليف الباهظة لاصدار المجلة لا يدعمها ايرادات من اعلانات او تبرعات خيرية من عامة الناس ، الا ان رغبتنا القوية فى ايصال صوت الاسلام ومبادئه المباركة الى ابعد حد ممكن فى العالم مقابل قيمة اشتراك او بغيرها حثتنا على السير الى الامام غير مبالين بعوامل التثبيط والترهيب ، وساعدنا الله من فضله فى مجهوداتنا ومساعينا هذه والنتيجة الحاصلة امام اعين قراء المجلة فلا تزال المجلة سارية وجارية على مسارها المنشود .

ومن عظيم دواعى سرورنا ان عام المجلة المنصرم قد اتانا ببعض مفاجآت سارة منها انهيار صرح الشيوعية التى كانت تهدد امن العالم بغطرستها وعدوانها ومعارضتها الشديدة للقيم المعنوية والاخلاقية وخاصة الاسلامية . ونتيجة لانهدام وتدهور هذه القوة الطاغوتية طلعت شمس الحرية فى مملكة افغانستان المسلمة وفاز المجاهدون المسلمون فى اقامة حكومة وطنية من المتوقع ان يقع اساسها على مبادىء الاسلام الحق ومن المتوقع كذلك ان يأتى على اثر هذا الانقلاب حرية ولاية كاشمير التى لا يزال اهاليها البواسل يقاتلون اعداءهم المتدوس ببذل اموالهم وارواحهم .

اما العالم القادم فلنا وطيد الأمل الا نحيد قدر شبر من برامجنا المقررة المعمول بها وهى ابراز صداقة الاسلام وحقانيته ودعوة خلق الله الى هذا الدين لتحسين وتزيين دنياهم وعقباهم على السواء ونرجو من قرائنا الكرام واصدقائنا واخواننا ان تواصلوا كالمعتاد دعمهم المادى والمعنوى فى عملنا الاسلامى هذا .

وما علينا الا البلاغ المبين .

* * * * *

الإسلام وأثـــره فى إسعاد الإنسانية

إن الاسلام : هو الوحيد من بين أديان السماء وقوانين الأرض : الذى قد كفل مصالح الأفراد والأمم جميعا : دينية ودنيوية على أوسع نطاق ، وصلح لذلك فى جميع الأزمنة وكافة الشعوب ، فهو دين الانسانية الخالد ، وذلك لما اشتمل عليه : من التعاليم السامية ، والمبادىء القويمة ، والارشادات الحكيمة ، والقوانين العادلة : التى أوردها فيه رب الانسانية ، لتتفق ومصالح الانسانية وهو وحده بحضارته العظيمة التى نزل بها القرآن الكريم : يضمن إقامة مجتمع انسانى عادل ، بعيدا عن الشر ، والأنانية ، والالتذاذ الرخيص على حساب الآخرين ، لأنه الدين الذى وضعه الله للانسانية ، ليحقق لها الخير والسعادة ، على مر الدهور والأعصار . .

فهو دين الحياة والاصلاح ، دين الرقى والحضارة ، دين الحق والخلود ، دين عبادة وتوجيه ، دين تكافل وتعاون ، وأخوة وتضامن ، دين يصلح لكل زمان ويصلح لكل مكان الى أن يرث الله الأرض ومن عليها ، دين ارتضاه الله لنا ليكون مسك الختام لجميع الشرائع السماوية « اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا » .

لقد صاغ هذا الدين المسلمين جميعا على اختلاف أجناسهم وألسنتهم وألوانهم عربا وعجما فى قالب واحد ، وصهرهم فى بوتقة واحدة ، وألف بين قلوبهم ، فكانوا أمة : شديدة البأس ، عظيمة القوة ، مسموعة الكلمة ، واسعة السلطان ، منهم أساتذة العالم : سياسة وعلما وأدبا ، وأئمة الفنون ، اختراعا وتطبيقا وعملا ، فلمهم يكتب فيطاع ، وحسامهم ينتضى فيهاب ، وراياتهم تخفق فوق ربا الكون ، فيجرى من تحتها العدل والسلام : فبنوا مجدا وسيادة ، وكانوا خير أمة : تمثل الشهامة والكمال والحكمة . .

لقد صار المسلمون الأوائل بفضل تمسكهم بهذا الدين القويم : بين عشية وضحاها : سادة العالم وقادة الشعوب ، لدرجة أن القائد المسلم : وقف ذات يوم أثناء الفتوحات الاسلامية على شاطىء المحيط الأطلسى : من جهة البرتغال ، ونادى فرسه : اركض ياجواد لاتقف ، وياسيف لا تغمد ولا تكف ، فوالله لو أعلم أن هناك أرضا معمورة وراء هذا المحيط لخضته عبابه بفرسى هذا . .

وكتاب الله : وهو الدستور السماوى الخالد : لم يترك ناحية من نواحى الاصلاح : الاطرقها ، ولا نظاما من النظم الاجتماعية والسياسية والاقتصادية : إلا بينه لنا أحسن بيان : « إن هذا القرآن يهدى للتى هى أقوم ويبشر المؤمنين الذين يعملون الصالحات أن لهم أجرا كبيرا وأن الذين لا يؤمنون بالآخرة أعتدنا لهم عذاباً أليما » وقال تعالى : « جاءكم من الله نور وكتاب مبين . يهدى به الله من اتبع رضوانه سبل السلام ويخرجهم من الظلمات الى النور باذنه ويهديهم إلى صراط مستقيم » فهو ينادينا : أن نخرج من الظلمات ، وأن نقبل على النور ، وأن نتلمس رضوان الله فى شريعته وحدوده وأنظمته ، لأنها وحدها : التى تهيىء لنا الحياة الطيبة ، وتضىء لنا طريق العظمة والخلود . .

فالشريعة الاسلامية . تستوعب الحياة ، وتتسع لكل الوانها ، لأنها تشريع خالق ، جاء لخير الناس وإسعادهم ، وتنظيم حياتهم ، لقد أكرم الله بها عباده ، لتكون شريعة عالمية : ترتكز دعائمها على مصالح العباد ، فلا ضرر ولا ضرار ، ولا ضيق ولا حرج ، ولا عسر ولا إرهاق ، قال رسول الله ﷺ : لمعاذ بن جبل ولأبى موسى الأشعرى لما بعثهما إلى اليمن . « يسرا ولا تعسرا ، وبشرا ولا تنفرا ، وتطاوعا ولا تختلفا » رواه البخارى ومسلم . والتشريع الاسلامى : باستمرار نظمه وقوانينه المستمدة من القرآن الكريم ، والسنة النبوية : يتسع بقواعدهما العامة لكل تطور فى الزمان أو المكان ، متى كان التطور إلى خير وبر ، ويضيف عند فقد النص : القياس والاجماع ، ويعتمد قاعدتين عظيمتين تتسعان بآفاقها الرحبة لكل طارىء على الحياة وكل جديد مستحدث قاعدتى :

(١) سد الذرائع (٢) والمصالح المرسلة . .

ومن الأصول المقررة فى منطق الاسلام : أن الله عز وجل لا تنفعه طاعة من أطاعه ، ولا تضره معصية من عصاه ، وانما شرعت الحدود والأحكام لخير الناس وأمنهم وسعادتهم . . وكان رسول الله ﷺ يكره كثرة السؤال : عن أمور الدين والتشريع ، لأنها من علامات الجمود والتزمت ، ولأنها قد تدفع : إلى تحريم أو تضييق ، عن أبى هريرة رضي الله عنه قال : « خطبنا رسول الله ﷺ فقال : أيها الناس قد فرض الله عليكم الحج فحجوا فقال رجل : أكل عام يا رسول الله ؟ فسكت حتى قالها ثلاثا ، فقال رسول الله ﷺ لو قلت نعم لوجبت ولما استطعتم ، ثم قال ، ذرونى ما تركتكم فانما هلك من كان قبلكم بكثرة سؤالهم ، واختلافهم على أنبيائهم ، فاذا أمرتكم بشىء فأتوا منه ما استطعتم ، واذا نهيتكم عن شىء فدعوه » رواه مسلم . . .

وعن أبى ثعلبة قال : قال رسول الله ﷺ : « إن الله فرض فرائض فلا تضيعوها ، وحد حدودا فلا تعتدوها ، وحرم أشياء فلا تنتهكوها ، وسكت عن أشياء رحمة بكم غير نسيان ، فلا تبحثوا عنها » رواه مسلم والدارقطنى . .

وقد رغب القرآن الكريم المسلمين فى أن يجتهدوا ، وأن يستنبطوا ، وأن يسترشدوا بعلمائهم ومفكريهم ، قال تعالى : « وإذا جاءهم أمر من الأمن أو الخوف أذاعوا به ولو ردوه إلى الرسول وإلى أولى الأمر منهم لعلمه الذين يستنبطونه منهم » . .

إن الاسلام : ليس عقيدة دينية فقط ، ولا نظاما أخلاقيا فحسب ، بل هو دين ودولة بكل ما تتسع له كلمة دولة : من معنى ومدلول ، إنه الشريعة التى أنزلت على معلم الانسانية ، ومنقذ البشرية محمد ﷺ : الرسول الخاتم ليقيم بناء عالميا إنسانيا ، يسهم فى مد العالم باشعاعات تضىء له الطريق : إلى الخير والحق والهداية : « تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا » فالاسلام فى الحقيقة : نظام انسانى متكامل : يجمع بين الدين والدنيا ، وليس مجرد علاقة فحسب بين الانسان وربه . .

إن الاسلام : ينظر إلى الحياة نظرة ايجابية متطورة ويحرض الانسان على أن يسير فيها متجها الى الأمام ، ويسابق قافلة الزمن ، لاحراز التقدم باستمرار ، وتحصيل المكاسب المادية والمعنوية ، وفى ذلك يقول رسول الله ﷺ : « من لم يجد الزيادة فى نفسه فهو إلى النقصان ، فالموت خير له من الحياة » ويقصد الاسلام من هذا الحديث : أن الفرد المسلم يجب أن يتطلع فى حياته إلى الأعلى والأسمى

دائما ، وهو لا يريد هذا بالنسبة للفرد فحسب ، بل يريد أيضا للأمة الاسلامية : أن تكون لها مسيرة التطور فى مجالات التقدم والرقى العلمى والحضارى . .

والذين يفهمون الاسلام حق الفهم : يرحبون بكل جديد ، لا يتصادم مع العقيدة ، ولا تخشى منه مفسدة ، وليس هناك شىء على الاطلاق : يفيد المجتمع الاسلامى ويكون فى الوقت نفسه : مخالفا للدين : المبنى على إسعاد العباد ، وتحقيق الخير والرفاهية لهم . .

ـ عبد المنصف محمود عبد الفتاح ـ

* * * * *

إن من البيان لسحراً

وفد إلى رسول الله ﷺ الزبرقان بن بدر وعمرو ابن الأهتم ، فقال الزبرقان يا رسول الله ، أنا سيد تميم ، والمطاع فيهم ، والمجاب منهم ، آخذ لهم بحقهم ، وأمنعهم من الظلم ، وهذا يعلم ذلك ـ يعنى عمراً ـ فقال عمرو . أجل يا رسول الله ، إنه مانع لحوزته ، مطاع فى عشيرته ، شديد العارضة ـ البديهة وقوة الكلام ـ فيهم .

فقال الزبرقان . أما إنه والله قد علم أكثر مما قال ، ولكنه حسدنى شرفى

فقال عمرو . أما والله لئن قال ما قال ، فوالله ما علمته إلا ضيق العطن ـ كناية عن البخل ـ زمر المروءة ـ قليلها ـ أحمق الأب ، لئيم الخال ، حديث الغنى .

فرأى الكراهة فى وجه رسول الله ﷺ لما اختلف قوله ، فقال : يا رسول الله ، رضيت فقلت أحسن ما علمت ، وغضبت فقلت أقبح ما علمت ، وما كذبت فى الأولى ، ولقد صدقت فى الثانية .

فقال رسول الله ﷺ : « إن من البيان لسحراً » .

(مجمع الأمثال)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

Transliteration	Translation	Arabic
Wa hu-wal-'a-leey-yul-'a-zeem.	and He is the Sublime, the Great.	وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝
5. *Ta-kaa-dus-sa-maa-waa-tu ya-ta-fat-tar-na min fau-qi-hin-na*	5. The heavens might almost be rent asunder from above them	تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ
wal-ma-lāā-i-ka-tu yu-sab-bi-hoo-na bi-ham-di rab-bi-him	while the angels celebrate the praise of their Lord	وَالْمَلٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ
wa yas-tagh-fi-roo-na li-man fil-ard	and seek forgiveness for those who are on the earth.	وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ؕ
A-lāā in-nal-laa-ha hu-wal-gha-foo-rur-ra-heem.	Beware! Indeed, Allah, is the Forgiver, the Most Merciful.	اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝
6. *Wal-la-zee-nat-ta-kha-zoo min doo-ni-hee au-li-yāā-al-laa-hu ha-fee-zun-'a-lai-him,*	6 And (as for) those who took protectors besides Him, Allah is Watchful over them,	وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۖ
wa māa an-ta 'a-lai-him bi-wa-keel.	and you are not a guardian over them	وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۝
7. *Wa ka-zaa-li-ka 'au-har-nāa i-lai-ka*	7 And thus have We revealed to you	وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ
qur-aa-nan 'a-ra-beey-yal-li-tun-zi-ra um-mal-qu-raa wa man hau-la-haa	an Arabic Qur'an, so that you may warn (the people of) the mother-town (Makkah) and those who live around it;	قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا
wa tun-zi-ra yau-mal-jam-'i laa rai-ba feeh.	and warn (them) of the Day of Assembly wherein there is no doubt.	وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ؕ
Fa-ree-qun fil-jan-na-ti	(When) a party shall be in Paradise	فَرِيْقٌ فِي الْجَنَّةِ
wa fa-ree-qun fis-sa-'eer.	and a party in the blazing Fire	وَفَرِيْقٌ فِي السَّعِيْرِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	No.	Translation	Arabic
hat-taa ya-ta-baiy-ya-na la-hum an-na-hul-haqq.		until it becomes evident to them that it is the Truth	حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ
A-wa-lam yak-fi bi-rab-bi-ka		Is it not sufficient for your Lord	اَوَلَمْ يَكْفِ بِرَبِّكَ
an-na-hoo 'a-laa kul-li shai-in sha-heed.		that He is a witness over all things?	اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ
RU-KOO' 7		SECTION 7	
54 *A-lāa in-na-hum fee mir-ya-tim-*	54	Beware! They are (still) in doubt	اَلَآ اِنَّهُمْ فِيْ مِرْيَةٍ
mil-li-qāā-i rab-bi-him.		about the meeting with their Lord	مِّنْ لِّقَآءِ رَبِّهِمْ
A-lāa in-na-hoo bi-kul-li shai-im-mu-heet.		Beware! He encompasses all things	اَلَآ اِنَّهٗ بِكُلِّ شَيْءٍ مُّحِيْطٌ

CHAPTER 41 HAA-MEEM MEEM AS-SAJ-DAH ENDS HERE. تمت هنا سورة ٤١ ـ حٰمٓ السجدة

Transliteration	No.	Translation	Arabic
SOO-RA-TUSH-SHOO-RAA		*Chapter 42 Ash-shoo-raa*	٤٢ ـ الشورٰى
Mak-kee-yah		Revealed at Makkah	
Ru-koo-'aa-tu-haa 5		SECTIONS 5	سورة الشورى مكية
Aa-yaa-tu-haa 53		VERSES 53	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.		In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1		SECTION 1	ركوع ١
1. *Haa-mēem.*	1.	Haa-Mēem.	حٰمٓ
2. *'Āin-sēen-qāāf.*	2	'Āin-seen qaaf.	عٓسٓقٓ
3. *Ka-zaa-li-ka yoo-hēe i-lai-ka wa i-lal-la-zee-na min qab-li-kal-laa-hul-'a-zee-zul-ha-keem.*	3	Thus does Allah, the Mighty, the Wise, reveal (His verses) to you and (as He revealed) to those who were before you	كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ
4 *La-hoo maa fis-sa-maa-waa-ti wa maa fil-ard.*	4	To Him belongs whatever there is in the heavens and whatever there is in the earth:	لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

	Transliteration		Translation	Arabic
	mim-ba'-di dar-rāā-a mas-sat-hu		after an adversity had touched him	مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
	la-ya-qoo-lan-na haa-zaa lee wa māa a-zun-nus-saa-'a-ta qāā-i-ma-tanw-		surely, he says. This is for me, and I do not think that the Appointed Hour will ever come.	لَيَقُوْلَنَّ هٰذَا لِيْ وَمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً
	wa la-ir-ru-ji'-tu i-laa rab-bēe		and if I am returned to my Lord,	وَّلَئِنْ رُّجِعْتُ اِلٰى رَبِّيْٓ
	in-na lee 'in-da-hoo lal-ḥus-naa.		surely, for me there shall be good with Him.	اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى
	Fa-la-nu-nab-bi-an-nal-la-zee-na ka-fa-roo bi-maa 'a-mi-loo		So, certainly. We shall tell those who disbelieved, what they had done;	فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا
	wa la-nu-zee-qan-na-hum-min 'a-zaa-bin gha-leez.		and We shall surely give them the taste of a severe punishment.	وَلَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ۞
51	*Wa i-zāa an-'am-naa 'a-lal-in-saa-ni*	51.	And when We show favour to man,	وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ
	a-ra-ḍa wa na-aa bi-jaa-ni-bih.		he withdraws and turns away on his side;	اَعْرَضَ وَنَاٰ بِجَانِبِهٖ
	Wa i-zaa mas-sa-hush-shar-ru fa-zoo du-'āā-in 'a-reeḍ.		and when evil befalls him, then he indulges in prolonged prayer .	وَاِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ۞
52	*Qul a-ra-ai-tum in-kaa-na min 'in-dil-laa-hi*	52	Say: Look! If it (the Qur'an) be from Allah,	قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ
	sum-ma ka-far-tum bi-hee		and even then you disbelieve in it,	ثُمَّ كَفَرْتُمْ بِهٖ
	man a-ḍal-lu mim-man hu-wa		then who is more astray than he	مَنْ اَضَلُّ مِمَّنْ هُوَ
	fee shi-qaa-qim-ba-'eed.		who is in a remote opposition (to Allah).	فِيْ شِقَاقٍۭ بَعِيْدٍ ۞
53.	*Sa-nu-ree-him aa-yaa-ti-naa fil-aa-faa-qi wa fēe an-fu-si-him*	53.	Soon shall We show them Our signs in the regions of the world and in their own selves,	سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَفِيْٓ اَنْفُسِهِمْ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṯ ح=ḥ ز=ẕ ص=ṣ ض=ḍ ط=ṭ ظ=ẕ ع=' ء=ـ (Jerk)

Bold Madd آ=ãã وٓ=õõ یٓ=ẽẽ Fine Madd آ=aa و=oo ی=ee

RU-KOO' 6 (Contd) — SECTION 6 (Contd) — رکوع ۶ (متمم)

47 *I-lai-hi yu-rad-du il-mus-saa-'ah*

To Him is referred the knowledge of the (Appointed) Hour

Wa maa takh-ru-ju min ṯa-ma-raa-tim-min ak-maa-mi-haa

And no fruits come out of their coverings,

wa maa taḥ-mi-lu min un-ṯaa wa laa ta-ḍa-'u il-laa-bi-'il-mih.

nor does a female conceive nor bring forth (an issue) but with His knowledge

وما تحمل من انثى ولا تضع الا بعلمه

Wa yau-ma yu-naa-dee-him ai-na shu-ra-kãã-ee

And on the Day He shall call them Where are (those whom you called) My associates?

ويوم يناديهم اين شركاءي

qaa-lõo aa-zan-naa-ka maa min-naa min sha-heed.

They shall say We confess to You that there is none among us who can bear witness (for them)

قالوا اذنك ما منا من شهيد

48 *Wa ḍal-la 'an-hum-maa kaa-noo yad-'oo-na min qab-lu wa ẕan-noo maa la-hum-mim-ma-ḥeeṣ*

And those, whom they used to call before, shall fail them and they will realise that there is no escape for them

وضل عنهم ما كانوا يدعون من قبل وظنوا ما لهم من محيص

49 *Laa yas-a-mul-in-saa-nu min du-'ãã-il-khair.*

Man is never tired of praying for good things

لا يسـم الانسان من دعاء الخير

Wa im-mas-sa-hush-shar-ru fa-ya-oo-sun qa-nooṭ

and if evil befalls him, then he loses hope and becomes despondent.

وان مسه الشر فيـوس قنوط

50. *Wa la-in a-zaq-naa-hu raḥ-ma-tam-min-naa*

And if We make him taste mercy from Ourselves

ولئن اذقنه رحمة منا

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under the leadership of Sant Bhindrawaley, and opposed everyone else, including the Congress, the communists and the general run of Akalis, they were described as fundamentalist Sikhs by them.

Similarly, the Hindu chauvnist movement of Bhartiya Janata Party, has been described as fundamentalists by the liberals, the communists and the Congressites professing secularism.

Actually, the term is a misnomer. Originally used for an orthodox Christian sect it could only be used for a modern Islamic movement by over-stretching its meaning. And that is what the US publicists did in the first place. But once having gained currency in the world media, it was used by practically everybody in world politics, Especially in our country, leftists and secularists have particularly become fond of using the term for religious elements who are opposed to them. At one time the swear-word used by leftists, liberals and secularists against any of their religious minded opponents was "communalist". This resulted in all kinds of political and religious confusion.

The strict, hide-bound and orthodox Jamiatul Ulema (Hind), were allies of the Congress, and were hence designated as "Nationalist Muslims", and "non-communalists". At the same time modernists among Muslims like the Muslim Leaguers, e.g. Iqbal and Jinnah, and even such leftists as Daniyal Latifi, Mian Iftikhar-ud-Dind, and Abdullah Malik, were dubbed as "communalists". Thus the orthodox ulema became acceptable to the Congress and the anti-orthodox modernists, and even socialists, were unacceptable.

Since 1947, despite Partition, which was accepted both by the Congress and the Muslim League, on the basis of a religious denomination of nationality, the Indian nationalists in both India and Pakistan, have continued to use the old terminology. By nationalist and non-communal they mean Indian nationalist, and by Pakistani nationalist they mean communalist and anti-nationalist. Things have come to such a pass that to be a Muslim *is to be ipso facto a communalist.*

This confusion can be relevant to the political climate in India. But has it any relevance in Pakistan? A Pakistani nationalist in Pakistan, whether he be a Hindu, a Christian, a Sikh or a Muslim, can only be a nationalist, certainly not a communalist, unless he becomes so involved in the orthodox politics of his own religious denomination that he ceases to be a Pakistani nationalist.

Some persons have accused me of confusing the issue of "fundamentalism" by attributing the term of where it belonged originally, namely to the American description of Islamic Revolution of Iran. It is strange for them to have laid that accusation at my door. The confusion if any, is of their own making.

In their haste to make use of a fashionable term they failed to realise its significance. It was a swear-word of the Americans against a religious orthodoxy among Muslims that refused to go along with their own purposes. It could by no means be used for describing revolutionary leaders of Muslim opinion.

Our leftists and liberals and secularists have actually remained in their primitive political state ever since they came face to face with the Pakistani political situation. Their idea of Muslim League remains that of a communal party, and their understanding of the Muslim League leadership — a group of modernist Muslims if there were any at the time — was likewise that of communalists.

On the contrary, their view of Indian Congress leaders was that of nationalists and secularists. Our leftists and liberal intellectuals have not been able to get out of those grooves which they adopted in early life.

Gradually, the evidence of history has come to light to prove a different idea of the facts. Above all we find that the greatest Muslim nationalist of the time, Maulana Abul Kalam Azad, has revealed how the highest level of the Congress leadership — Ghandi, Sardar Patel and Jawaharlal Nehru — had remained Hindu communalists throughout their political careers, and it was their actions which led to the tragic happenings of the 1947 period.

Despite this our leftist and liberal intellectuals continue to harp on the same old tune For them the basic political task is not a revolutionary struggle in Pakistan, but rather a nationalist movement to make an India of Pakistan. That is why they look for reactionary religious orthodoxy, whom they have named fundamentalist, in the wrong place

There is a continuous campaign in our liberal and leftist circles to present everybody who was anybody in Pakistan — like Iqbal and Jinnah —as fundamentalist, and hence condemnable. This is not a new campaign. Only its terms of reference have changed. Previously, these key figures in Pakistan's politics were called communalists and anti-nationalists. now they are called fundamentalists.

— Abridged from DAWN

(Contd. from Page 5)

Baitul Muqaddas. But when Almighty Allah changed the Qiblah to Holy K'abah, she was one of those who shared the excitement of this Cherished change.

Confusion over 'Fundamentalism'

By "Zeno"

Fundamentalism is a comparatively new term in the courrent political vocabulary. It started being used first about the end of the seventies after the Islamic Revolution in Iran.

The American officials and publicists were the first to use it as a kind of swear-word against the irreconcilable Islamic revelutionaries of Iran. It was the first time that a religious revivalist group in a developing Third World country had been so ferociously adamant in its opposition to Americans, or for that matter any other, imperialist power.

As a general rule the religious orthodoxy or conservative and revivalist religious groups everywhere, have always been dependable allies of imperialism. For many decades past most orthodox or revivalist religious groups in Islamic countries have been pro-imperialist in their political strategies and practices.

Since the First World War, and even earlier, imperialist countries have divided religious groups in Islamic countries into two categories — according as they were friendly or inimical. During the early 19th century, the Birtish found the Faraizis of Bengal to be an anti-imperialist movement and did not hesitate to crush it most brutally. About that time the Wahhabis (so-called) of Syed Ahmed Shaheed's following started a jihad against the Sikh rulers of the Punjab. The British did not oppose them. If anything they helped them with direct and indirect assistance, and made it possible for them to go through their territories into Sindh and then to Peshawar in the rear of the Sikhs. The jihad of Syed Ahmed Shaheed did not succeed in shaking the Sikh kingdom, but it certainly helped the Birtish to gauge its strength and the strength of indigenous elements opposed to it.

The jihad movement against the Sikhs did not get anywhere. But the "Wahhabi" power in India, however, did not come to an end. Round about the times of the rebellion of 1857 and after it, the jihad centre in the Frontier continued to be active, this time against the British, and many of its devotees throughout India waged a clandestine struggle against the imperialist power. Hence the famous Patna trials of "Wahhabi maulvies", many of whom were to spend life terms in the Andaman Islands.

Towards the end of the 19th century, a revivalist movement in the Sudan, under the leadership of the Mahdi of the Sudan, fought and overthrew the rule of the Birtish imperialists. In more recent times, the movement of Omar Mukhtar of Libya against the Italian imperialist rules was such a religious revivalist movement with a political anti-imperialist objective.

The pan-Islamic movement in the Islamic countries, initiated bv Maulana Jamal-ud-Din Afghani, and carried on in many places with various objectives was another such anti-imperialist religious movement Jamiatul Ulema, Hind, and the Khilafat and Hijrat movements about the First World War were also tinged with pan-Islamism and anti-imperialism. For a brief moment, we found its re-emergence in the form of the Lahore conference of Islamic countries in 1973, under the leadership of anti-imperialist Islamic leaders like Boumedien, Gaddafi, Hafiz Al Assad, Faisal of Saudi Arabia, Yasser Arafat of Palestine, and Zulfikar Ali Bhutto of Pakistan.

But it was the Islamic Revolution against the Shahinshah of Iran which proved to be the most annoying religious orthodox movement for imperialism, especially American imperialism. No amount of pressure, threats, or efforts at mollification helped in the re-establishment of a friendly link between Iran and the United States.

The word "fundamentalism" was first used for an Islamic movement to describe this revolutionary struggle of the Iranian people, by the scholars and publicists of the United States, about this time. Previously, the word was used in a specific sense—to denote "strict maintenance of traditional orthodox-protestant beliefs" inside Christendom. After it was applied to the Iranian Islamic Revolution it came to be applied generally to any kind of anti-imperialist religious movement. Later still, it came to be used among liberal elements for denoting any hard-headed, strict, orthodox movement within any religious community.

This was slightly different in meaning from the use of the term by the US publicists in reference to the Iranian Revolution. It came to be a vogue among the liberal sections of any community, even the leftists, to use the term fundamentalist to describe undesireable uses of religious orthodoxy in general.

For instance, the Akali movement among the Sikhs has been an orthodox movement from its very beginning. It has had its moderate phases, but mostly it has been an anti-imperialist movement. This was acceptable both to the Indain National Congress, and to the Communist Party of India.

When some breakaway elements of the Akalis organised themselves

WOMEN OF ISLAM

HAZRAT LAILA BINT ABI HASMAH

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was the first Muslim lady who emigrated to Madinah at the command of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

Her genealogy ran as under:

Laila, bint Abi Hasmah, bin Huzayfah, bin Ghanm, bin 'Aamir, bin 'Abdullah, bin Ubayd, bin 'Uwayj, bin 'Adiy, bin K'ab, bin Lu'ayy.

Hazrat Laila was married to Hazrat 'Aamir bin Rabi'a-tul-'Anzi *(Razi Allahu 'anhumaa)*. The couple had embraced Islam together before the move of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to the house of Arqam (Daar Arqam). Hence both of them were among the Vanguard of Islam. They were made the targets of the hostile Makkans' wrath like their other fellow Muslims. Being weary of the harassment at the hands of the polytheists the Apostle ordered some of his Companions to emigrate to Habashah (Ethiopia).

Accordingly, during the 5th year of the Apostleship a small caravan of the Faithful left Makkah. With this caravan went Hazrat Laila and her noble husband Hazrat 'Aamir. On the eve of her departure while she was trying to ride the camel, 'Umar, still an unbeliever, happened to pass by that place. On seeing her mounting the camel he asked Hazrat Laila as to where she was bound for. She replied: "You people have oppressed us too much. So we are leaving our home and hearth. The land of God is vast enough. We shall go in any direction till Almighty God compensates for the sincerity of His servants. We shall now be away from our homeland." 'Umar felt compassion for her and replied. "May God be with you."

By the time 'Umar left her, Hazrat 'Aamir bin Rabi'a, her husband, reached there. Hazrat Laila told her husband all that had transpired between her and the infidel 'Umar Hazrat 'Aamir replied: "'Umar will not embrace Islam till the ass of Khattaab does not accept the Faith" By passing that remark, Hazrat 'Aamir meant that as it was impossible for an ass to embrace Islam so was it for 'Umar. Hazrat Laila replied: "I felt like weeping for 'Umar. Who knows God may turn his heart". Hazrat 'Aamir asked. "Do you wish that 'Umar may accept Islam?" Hazrat Laila nodded in assent. A year after that incident Hazrat 'Umar *(Razi Allahu 'anhu)* did accept Islam, and so the wish of Hazrat Laila bint Abi Hasmah *(Razi Allahu 'anhumaa)* was fulfilled.

Not too long after the emigration of Hazrat Laila and Hazrat 'Aamir to Habashah there spread a flying rumour that a compromise had been arrived at between the Apostle and the polytheists of Makkah. As a result a section of the emigrants began to leave Habashah for Makkah. Hazrat Laila and her husband were among those who returned to Makkah On reaching Makkah, however, they came to know that the news of compromise was false. But instead of returning to Habashah again they decided to stay on in Makkah.

Soon after the Apostle directed them to emigrate to Madinah

(Yasrib)

According to Ibn S'ad Hazrat Laila was the first Muslim lady. who had the honour of emigrating from Makkah to Madinah

Having embraced Islam at the outset, she used to perform Prayer facing tawards the first Qiblah,

(Contd. on Page 7)

OBITUARY

Janab Izhar Ahmad

With a *feeling of personal grief* Darut Tasnif announces the death of their former General Manager, Janab Izhar Ahmad, after a protracted illness.

> **"To Allah we belong and to Him is certainly our return."**
> **(2:156)**

He was a retired civil servant. For his distinguished carrier with the Government he was decorated with Tamgha-i-Khidmat.

After retirement, he joined Darut Tasnif in 1971 as Manager of Yaqeen International. In 1980, he was raised to the position of General Manager which post he held until 1987 when he sought retirement for reason of failing health due to infirmity of old age His 16 year long association with the Organisation was exemplary He left a vacuum which it has been difficult to fill.

Janab Izhar Ahmad was a highly pious and tender-hearted gentleman. His devotion to his duty was ever unfailing His contribution to the all-round steady progress of Darut Tasnif will be remembered for long.

We extend our heartfelt condolences to the bereaved family We fully share their sorrow May Allah give them the succour to bear this loss and exalt the departed soul to eternal bliss and peace. **Ameen!**

This irreligious attitude of the authors of Communism and of the people of that like was a gross impudence and open rebellion against God the Creator. He, however, gave them respite for about seventy-four long years and deferred His punishment upon them. But worldly power made them still more blind. Imagine the immensity of the military might of the Soviet Russia having 37,000 nuclear warheads in its arsenal. It was, indeed, sufficient several times to blow up and pulverise our planet as if it never had existed. But unique are the ways of God, Who has said in Qur'an Majeed·

> **".. How many population did I give respite, which were given to wrong-doing? In the end I punished them To Me is the destination (of all)." (22.48)**

Communism in the U.S.S R., its nerve-centre, did not stay there even for a century! It collapsed, notwithstanding its formidable nuclear build-up and other collateral weapons. And out of the ruins of Communism there sprang up the States belonging to the people attached to the Camp of God—the Christians and the Muslims. Is it not a Divine Miracle? It was inevitable because we find a criterion of such change in the words of God as described in Qur'an Majeed, the last and the only living revealed Scripture on the earth·

> **" . Did not God check one set of people by means of another. there would surely have been pulled down monasteries, churches, synagogues and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid His (cause) For verily God is Full of Strength, Exalted in Might, (Able to enforce His Will)." (22:40)**

RISE OF ISLAM IN CENTRAL ASIA

It's a big day on the collective farm of Shahrinav, 30 miles outside the Taibik capital of Dushanbe. After a year's work by 800 of the villagers and craftsmen the farm's first mosque was opened on December 1, 1991.

The construction has been a labour of love. The doors have been hand-carved from beechwood and willow trees. Brightly coloured mats and hand-embroidered mattresses are carefully spread out on the floor as the worshippers troop in. Children gather to gaze at the loudspeakers and listen for the Muezzin's call to prayer Soon, some 300 shoes and boots are stacked outside, and Friday prayers begin

In some areas, such as the new self-declared republic of Chechen-Ingushetia, or Azerbaijan, the call to Islam is an adjunct to nationalism Tensions have surfaced between Muslims and non-Muslim communities there. "This is nationalism under the banner of Islam," said one Muslim leader. "Ethnic sentiments are our greatest problem".

To many Russians, the Muslim flags being unfurled in the Central Asian republics, are another worrying sign that their future in the regions is under threat. Many are leaving, taking their skills with them.

Their fear is that the Islamic movement growing in their midst, is a variety of the fundamentalism seen in the Middle East and Southern Asia. It is a fear cultivated by the former Communists still holding on the power in the region.

But at present, the rebirth of Islam in the Soviet Union is providing the Islamic world with another force—a voice of moderation. A new group calling itself the Islamic Renaissance Party is providing a powerful ally to the democratic forces battling against Communist parties in Central Asia

Its leaders speak of the needs of society, the rights of non-Muslims and the Qur'an's exhortations not to impose religion on people by force.

This moderate tone is viewed by many as a facade disguising deeper sentiments which will emerge when the Muslim parties win power.

The sudden emergence of a new community of 64 million Muslims has excited government and political parties throughout the Islamic world

— Courtesy : DAWN

A Super-Power so suddenly *dashed to pieces! Is there still* any doubt in the Omnipotence of God? Let us, however, sound a note of warning to those who fondly think that with the collapse of the U S S R the world has fallen at their feet There are other hostile forces out to *demolish mosques and monuments* and crush Muslim States in the name of a struggle against the so-called "fundamentalism" and alleged state of "terrorism" They are advised to read the above passage from Qur'an Majeed again in order to understand God's scheme of things They should, therefore, realise it and mend their ways, lest they also face, a disintegration

——:o:——

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* used to store up nothing for the morrow. (Tirimizi)

——:o:——

DOWNFALL OF COMMUNISM

By Syed Mahmood Akhtar

Communism is dead in Europe and Russia. Glory be to Almighty God! The curse of atheism is on the way out.

The spectre of communism, which had haunted over 300 million human beings in the Union of Soviet Socialist Republic and entrenched people of other parts of the world, has at last largely burnt itself in its own fire, historical and dialectical materialism notwithstanding, leaving in its wake a trail of many unexpected surprises Its fiasco, though anticipated by prudent thinkers long ago, came about so suddenly and unceremoniously The event reminds us of the truth described by God in Qur'an Majeed.

> "To every people (there) is a term appointed. When their term is reached, not an hour can they cause delay nor (an hour) can they advance (it in anticipation)." (7:34)

From 1917 to 1991 the Communist Party had full sway over the Soviet Russia. With the collapse of its government on 5th September, 1991, however, the Party ceased functioning officially.

The statue of Karl Marx was daubed with black paint in Moscow and the engraved inscription on its pedestal changed from "Proletarians of all countries, unite" to "Proletarians of all countries, forgive me" Even statues of Lenin, once the proud symbol of the First Socialist Empire, were hauled. The city of Leningrad was renamed Saint Petersberg The statue of Felix Edmundovich Dverzhinksy, the founder of KGB, who was the most dreaded person on account of his extreme torture and atrocities was also pulled down Out of hate it was kicked and spitted upon by street -urchins in front of KGB Headquarters in Moscow. Such was the degradation of the erstwhile Communist heroes.

Many stories are narrated about the factors responsible for the sudden fall of the once great Union of Soviet Socialist Republics. It covered a large surface of the earth from the Bering Strait in the east to the coast of the Baltic Sea in the west. It grabbed ruthlessly a landmass of over nine million square miles and 300 million human souls Incredible and fantastic might appear its annihilation to many but to us Muslims its fall and disintegration have only added to our conviction and enhanced our Faith in Almighty God, Who has said in Qur'an Majeed about the fallen nations of yore.

> " Travel through the earth. and see what was the end of those who denied (the Truth)" (16 36)

At another place, He exhorts

> " Go through the earth and see what has been the end of those guilty (of sin)" (27 69)

There could be no two opinions about the fact that Communism is a Godless concept and its authors were Godless They revolted against their Creator, Nourisher and the Sustainer Lenin, for instance, declared audaciously and in very unequivocal terms·

> "This world, the all in one, was not created by any God or any man, but it was, is and ever will be a living flame, systematically flaring up and systematically dying down." (Lenin: Philosophical Notebooks).

As regards religion, Karl Marx said

> "Religion is the sigh of the oppressed creature, the soul of a heartless world, spirit of stagnation It is the opium of the people" (Marx and Engel's Works)

The outcome of such virulence against God and religion was obvious in the practical life of a Communist dominated country, like Russia, where the Communist activists worked to smash every visible vestige of religion, whatever it could be

The total population of the Muslims living there in 1912 was recorded as 16 27 million while the number of the mosques stood at 26,279, whereas in 1959 the number of the Muslims rose to 60 million but the number of mosques fell to 1,200 only

Besides, there was a ban on recitation of Qur'an Majeed and the calling of Azaan in Arabic Offering prayers in congregation in mosques or anywhere, was strictly forbidden Calling God or uttering the word Allah in public drew punitive measures The concepts of God, Prophets Scriptures, angels, resurrection, accountability in the Hereafter etc. were subjected to scorn and ridicule They were regarded as a produce of the imagination of idle minds Grand mosques were turned into museums, public schools, hospitals and libraries Similar must have been the fate of other religions there

Expediency determined the worth of everything there The only reality in the philosophy of Communism was the life and its surrounding phenomena as they existed in this visible, tangible and material world all around There was nothing for them, beyond that to believe.

except as He permits? He knows what (appears to His creatures as) is Before or After or Behind them. Nor shall they compass aught of His knowledge except as He wills. His THRONE does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme." (Aya-tul-Kursi 2:255)

All truth flows from this Absolute Truth. It is contained in Qur'an Majeed and in the life and traditions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam).*

TO JOURNALISTS: The subject is wide. Its summing-up here is not possible. We therefore confine ourselves to a single piece of sincere advice to our journalists and to the commonplace journalism. It is Devise an ethical code of professional conduct for yourselves in the light of the dictates of Qur'an Majeed It says:

"Those who love (to see) scandal published, broadcast among the believers, will have a grievous penalty in this life and in the Hereafter· Allah knows, and you know not " (24·19)

Here is an all-time warning against malignant intellectual designs against simple folks in order to mislead them.

Slander, calumny, rumour mongering, defaming, character assasination, biased reporting, doubts and suspicions about ideology, and falsity have become a common feature of our run of the mill medium of printing They come in the category of what is called **gheebat** (backbiting). Qur'an Majeed admonishes:

"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin And spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear Allah, for Allah is Oft-Returning. Most Merciful." (49.12)

How abominable! And indeed how desirable it is to give up the ways that are disapproved by Allah in so clear-cut words.

PROPHET'S WAY Hazrat 'Ayesha (**Razi Allahu 'anha**) has left an illuminating sketch of the Holy Prophet's character Said she "The Prophet was not in the habit of abusing or maligning anybody; he never returned evil for evil On the other hand, He was forgiving and generous When he was given an option, he would prefer the more convenient course, provided it was not sinful, in which case he would keep himself away from it He never took a personal revenge Allah avenged those who transgressed the law (that is in obedience to Allah, he passed a sentence in accordance to the law of Allah), he never cursed a Muslim by name, and never beat with his hand a slave, a woman, a servant, or an animal He never turned down a request unless it was unlawful He stepped into the house with a smiling face, would never sit among friends with his legs outstretched, and when he talked, he talked with frequent pauses so that any body who liked could carry his words in memory." (Shibli Nu'mani, Seerat-un-Nabi, Vol 2).

There is so much here for all of us to learn and follow, as well as for our bellicose politicians, rebel students, aggressive press reporters, and biased editors Journalism affects our public opinion and national outlook. Hence it needs to be balanced unbiased and clean with an effective, persuasive posture to passify the belligerent political leaders and sectarian factions Yeqeen International has been doing so in its sphere.

CONCLUSION. With hope in our heart, on the advent of our fifth decade, we rededicate ourselves to the service of Allah and His **deen.** For us there is no counsel of respair that man has fallen into bad Times A vile Age has overtaken mankind. A point of no return is reached Remember the Divine Saying (Hadith Qudsi):

"The sons of Adam vex Me, and revile the Age (Dahr), whereas I am the Age itself In My Hand are all events I have made the Day and the Night " (Mishkaat)

The restless waves of time shall roll on till the Day of Judgement We have to steer clear of the high tide of human degradation It is for us to make the best of the time for as long as we ourselves are allowed to last. And there is no better use of our short time than to exalt Allah, His Book that contains the inalterable full and final truth, and His Prophet who is the paragon of the best, the noblest, and the absolute truth Yaqeen International is doing this to the best of its ability, by the Grace of Allah, to serve the cause of the truth that is Islam

Help us, O Allah, in the task that Your will has so graciously entrusted to us. **Ameen!**

AL-HADIS: Ammar-b-Yasar *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahau 'alaihi wa sallam)* said: Food-bread and meat — were sent down from heaven, and they were ordered neither to waste, nor to store up for the morrow; but they wasted and stored up for the morrow So they were metamorphosed into apes and swines. (Tirimizi.)

In the name of Allah, the All-Compassionate, the Most-Merciful

ON ENTERING OUR FIFTH DECADE

GLORY be to Almighty Allah *Who, in His infinite* mercy, has enabled us to enter into the fifth decade of continuous and regular publication of our journal Yaqeen International. In our 29th year we stepped from the 14th in the 15th century Hijra. During the current decade we shall cross over to the 21st century CE, Insha' Allah.

When we launched this small barge on the turbulent waters of time, little did we care for the inherent hazards of a long sentimental journey that we had just begun The high production costs of a journal totally unbacked by any advertising revenues were countered by our earnest desire to reach the journal free of cost to all those readers who are interested in Islam but unable to pay. Our moving force was only our firm zeal and determination to serve Islam at all costs. In His bounty Allah has ever provided us the necessary means because we undertook with sincerity to serve His cause and to spread out His message unto every nook and corner of the globe. Praise be to Him.

JOURNALISM TODAY Nowadays, journalism has become an entirely money-making industry thriving on ads, slander, and obscenity. The erstwhile zeal of a mission to serve a noble cause has yielded place to the promotion of motives of financial and political vested interests. Private enterpreneur *has taken full control of news*papers and periodicals. Journalists themselves complain at times of their servitude to the concerned financial tycoons. News and views have to be tailor-made to suit the intent and purpose of the powerful advertisers and political cartels. Truth and reason have gone by the board There is cause for concern for moral reformers and seekers of the truth

We are reminded here of a very meaningful prayer contained in a poignant poem of the Hindu poet-savant Rabindra Nath Tagore Worte he

> Where the mind is without
> fear and the head is
> held high;
> Where knowledge is free,
> Where the world has not
> been broken up into
> fragments by narrow
> domestic walls,
> Where words come out
> from the depth of truth,
> Where tireless striving
> stretches its arms towards
> perfection;
> Where the clear stream
> of reason has not lost
> its way into the dreary
> desert sand of dead
> habit,
> Where the mind is led
> forward by Thee into
> ever-widening thought
> and action —
> Into that heaven of
> freedom, my (Lord),
> let my country awake
> (Gitanjali XXXV)

The press — the fourth estate — need join this poet's prayer with a heart to bring about a social reform in the journalism of the day We fully share this view in our own particular sphere.

SECTARIAN JOURNALISM: Then there is the journalism that is designed only to serve particular beliefs, creeds, sects and sub-sects. Its exponents present the spectacle of a perpetual battle ground, the kettle calling the pot black. They malign and misinterpret each other and thereby create divisions in the rank and files of humanity They even pass bitter edicts of infidelity against one another, little realising that the truth is only one which is beyond dispute, division and compromise The real truth alone ought to be presented

OUR AIM The aim that we have set before ourselves from the very beginning is to present the real truth in the light of the pristine purity of Al-Qur'an and Sunnah, rising above all petty differences that give rise to great sectarian and ethnic divides And what is this truth that we project? It is

> 'There is no one worthy of worship save Allah Muhammad is His Prophet ' **(Kalimah Taiyibah)**
>
> "Praise be to Allah, the Nourisher and Sustainer of the Worlds " (1 2)
>
> "Say He is Allah, the One and Only; Allah, the Eternal Absolute, He begets not, nor is He begotten, and there is none like unto Him ' (112 1 4)
>
> "Allah, there is no god but He, —the Living, the Self-Sustaining, Eternal, no slumber can seize Him nor sleep His are all things in the heavens and on the earth Who is there who can intercede in His presence

وَإِنَّهُ لَحَقُّ الْيَقِينِ

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ | ١٨ ذى القعدة ، ١٤١٢ هـ الموافق ٢٢ مايو ، ١٩٩٢ م | العدد ٢

يوم الوحدة الإنسانية :

— الناس جميعا أخوة لأن الأب واحد وهو آدم والأم واحدة وهي حواء .

— لأن الحسد لا يأكل الا صاحبه فالنار تأكل نفسها ان لم تجد ما تأكله .

— والحج هو مؤتمر انسانى عالمى تتلاقى فيه وفود الدول والشعوب والقبائل والقارات .

— والاسلام هو كلمة الله الخاتمة التى حملها بصدق وأمانة خاتم النبيين سيدنا محمد بن عبد الله (ﷺ) .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام فنناشدهم أن يوقّروا حرمتها. من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة. وشكراً.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ العُلَى بِكَمَالِهِ ‏ كَشَفَ الدُّجَى بِجَمَالِهِ

حَسُنَتْ جَمِيعُ خِصَالِهِ ‏ صَلُّوا عَلَيْهِ وَآلِهِ

اللهم صل على سيدنا محمد وآله وعترته عدد كل معلوم لك .

يوم الوحـــدة الإنســانية

فضيلة الشيخ منصور الرفاعى عبيد

الناس جميعا أخوة لأن الأب واحد . وهو آدم . والأم واحدة وهى حواء . وتفرق الناس . قبائل . وقارات . ودولا . وشعوبا لا ينفى هذه الحقيقة التى يعرفها عقلاء الانسانية الذين أشرق نور الحق فى قلوبهم ونطقت بالحق ألسنتهم . وأوثق المصادر التى تستنبط منها تلك الحقيقة . كتاب الحق سبحانه . لأنه الكتاب الذى لا يأتيه الباطل من بين يديه ولا من خلفه . من قال به صدق . ومن حكم به عدل ومن دعى اليه هدى الى صراط مستقيم . يقول الحق سبحانه فيه « يا أيها الناس انا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا » . ويقول أيضا « يا أيها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء » فالانسانية أصلها واحد ، أما هذا الاختلاف فى اللون ونطق اللسان فكل ذلك يشير الى عظمة الله وقدرته ودليل صدق على واحدانيته « ومن آياته خلق السموات والأرض واختلاف ألسنتكم وألوانكم » ومع هذا الاختلاف فان الدعوة وجهت البشرية على لسان الأنبياء والمرسلين انه لا فضل لعربى على أعجمى ولا لأبيض على أسود الا بالتقوى والعمل العظيم الذى يعلى شأن الانسان ويسمو بمشاعره ويجعله يعيش فى المجتمع له مهنة يجيدها وصفة يتقنها ويبنى بيده فى صرح الانسانية يعلى قدرها ويدفع بها الى الرقى والحضارة التى تبوؤه المكانة المرموقة وتضفى عليه السعادة ليعيش فى المجتمع الانسانى يشعر بمن حوله ويحس بالآخرين لذلك نرى تفاوت العقول واختلاف المهن وتباين القدرات لينهض كل شخص بعمل حتى تكتمل الحلقة ويكون هناك الإنتاج الذى يرضى الجميع . ولذلك قال الشاعر :

الناس للناس من بدو وحاضرة ‏ بعض لبعض وان لم يشعروا خدم

والناس وهم يتحركون على ظهر الأرض كل يؤدى واجبه ويسعى على قدره لتتابهم أفكار وتتحرك فى ضمائرهم هواجس يكون بسببها الحقد والتنافس غير المتكافىء فيترتب على ذلك كراهية وحسد كل ذلك يؤدى الى تعطيل مسار الدفع الحضارى لأن البعض يكيد البعض وبدل أن يكون هناك التفكير فى الابتكار يكون التفكير فى التخلص من بعض الأشخاص وبسبب ذلك تنتشر العداوة وتشتعل نيران الحروب فتدمر الأخضر واليابس ويتوقف

المسار التقدمي ويكون النكال والخسران . لكل ذلك شرع الحق سبحانه عبادات من شأنها تطهر القلوب وتنقي النفوس وترقق الأحاسيس وتربط الانسان بأخيه الانسان وتغرس في قلبه الرضا بقدراته وتحثه على السعي والأخذ في الأسباب المشروعة والوسائل المتاحة لأن الحسد لا يأكل الا صاحبه فالنار تأكل نفسها .. ان لم تجد ما تأكله .

والعبادات التي شرعها الله على لسان أنبيائه واحدة في الهدف « شرع لكم من الدين ما وصى به نوحا والذي أوحينا اليك ، وما وصينا به ابراهيم وموسى وعيسى ان اقيموا الدين ولا تتفرقوا فيه » لذلك نرى أن ما شرع لنا على لسان نبينا محمد الصادق الأمين يحقق الهدف المرجو لاسعاد البشرية كلها . فالصلاة هي علاج من الانحراف الخلقي « ان الصلاة تنهى عن الفحشاء المنكر » والزكاة هي علاج من الشح والبخل والأنانية والأثرة « لا يؤمن أحدكم حتى يحب لأخيه مايحب لنفسه » والصيام تهذيب أخلاق وتربية للضمير وترقيق للمشاعر « الصيام جنة » أي وقاية « فاذا كان صوم يوم أحدكم فلا يرفث ولا يصخب ولا يجهل وان سابه أحد أو شاتمه فليقل اني صائم » والحج هو مؤتمر انساني عالمي تتلاقى فيه وفود الدول والشعوب والقبائل والقارات ليكون هناك طرح للمشاكل التي تعترض البعض ويتم وضع الحلول لها مع أعطاء قوة الدفع لها حتى لا يكون هناك تعطيل لمسار هذه الدولة أوتلك لأن الكل تلاقى على وحدة الفكر . ووحدة الهدف وهذا المؤتمر الذي تذهب اليه الانسانية أقيم باسم الله . ووجهت الدعوة الى الجميع باسم الله : ومن ذهب اليه فبأسم الله . لذلك وجب على من ذهب اليه أن يتجرد من ثيابه عند مكان معين « الميقات » ويخلع ما عليه من لباس حلى بشارات أو ادخل عليه ما يجعله يزهو به على من حوله . فاذا فعل ذلك فأن المؤتمر الذي هو ذاهب اليه له نشيد كلماته سماوية المطلع .

حلوة النغمات لأنها تهتف باسم الواحد الديان « لبيك اللهم لبيك . لبيك لا شريك لك لبيك . ان الحمد والنعمة لك والملك لا شريك لك » فالمؤتمر اذا له نشيد خاص لا تميز في كلماته لجنس على جنس ولا يشم منه أن شخصا له منزلة على شخص فالكل يتجه الى ملك الملوك وعلام الغيوب وفاطر السموات والأرض ولما كان هذا المؤتمر وجهت الدعوة اليه باسم الله وقد تجرد الانسان من زينته وطرح هواه فعليه أن يعايش الكون كله باسم الله فلا رفث ولا فسوق ولا جدال حتى الطير يجد أنسه والزرع له الأمن لأن الساحة التي يقام عليها المؤتمر حرم آمن ورحاب طاهر . لا يقتلع زرعه ولا يهيج طائره ولا يصاد حيوانه، — اذن — المؤتمر فيه أنس ولقاء على مبدأ الأخوة والتعاطف فاذا طرحت المشاكل فان القلوب نقية والنفوس طاهرة والكل قد التقى مع جزئه وانصهر الجميع في بوتقة الأخوة التي لا تعصب فيها للون أو لجنس وكيف يكون ذلك والنبي العظيم محمد صلوات الله وسلامه عليه يقول لأبي ذر « انك أمرؤ فيك جاهلية » بعد أن سمعه يقول لبلال يا ابن السوداء . ثم يقول دعوها فانها منتنة « يعني التنابز بالألقاب أو التفاخر بالقبائل أو الانتساب الى شعب معين ولذلك صاح الرجل عند ماسئل عن أبيه أو قبيلته فقال :

أبي الاسلام لا أب لي سواه .. اذا افتخروا بقيس أو تميم ، والاسلام هو كلمة الله الخاتمة التي حلها بصدق وأمانة خاتم النبيين سيدنا محمد بن عبد الله .

ان الهوى المكذوب عندما سيطر على الانسانية وابتعدت بخطاها عن منهج الله عمتها الحرب الضروس التي حطمت قواها وهدمت كيانها ومزقت شملها واضعفتها فتوقفت عن التقدم لأن الرجال قتلوا ، والنساء لا حيلة

لهم لذلك فكر زعماء العالم فى اقامة عصبة الأمم المتحدة ليجتمع البعض تحت علمها ويعملون على حل المشكلات بروح حضارية وتفاهم بناء يوصل لهدف عظيم . ثم تغير الحال وأصبحت تلك الهيئة هى هيئة الأمم المتحدة ولكن رغم التقدم الحضارى كما يقولون فان هناك نظام الفيتو الذى يعطى للدولة القوية أن تعطل أى قرار وأن يكون لهذه الدولة وحدها حق تنفيذ قرارات هيئة الأمم أو تعطيلها . ومع ذلك كان الى عهد قريب هناك تفرقة عنصرية حتى فى المطاعم والمدارس . وركوب المواصلات . . واليوم . هناك تمزق لشمل الانسانية واعتداء من القوى الذى يملك السلاح على الضعيف الأعزل الذى لا يملك ثمن السلاح . وما يجرى على ساحة لبنان وأرض تشاد والعراق وايران ودول أمريكا اللاتينية وغير ذلك كثير لا يغيب عن بالنا .

ورغم وجود هيئة الأمم ولجانها ومؤتمراتها والبيانات التى صدرت عنها فان القتلى فى اليوم الواحد يعدون بالآلاف وهدم المنازل وتعطيل المصانع بالملايين وترميل النساء وتشريد الأطفال شىء لا حصر له . ومع كل ذلك هناك الآلاف يموتون من الجوع رغم صناعة البارود وانتاج المدافع والرشاشات كل ذلك شىء يمزق وحدة الانسانية ويهدم ما بناه الانسان ليسعد فيه بيومه ويسعد الأجيال من بعده . لكن ما يحدث يجلب الشقاء وينشر الخراب ويقضى على البشرية من أولها الى آخرها وهيئة الأمم أين هى ؟ ؟ ؟

كل ذلك يجعلنا نضع علامات استفهام حول المؤتمر الذى دعيت اليه الانسانية فى أيام معلومات ويذهب اليه المستطيع ومن ذهب اليه فهو يتساوى مع الجميع بحيث لا يعلو صوت على صوت ولا قوى يعلو على ضعيف وليس فيه حق الفيتو لأحد من الناس مهما كان قدره أو شأنه .

ولقد أعلن النبى العظيم قرارات هامة جدا فيها الخير كل الخير للانسانية كلها والأمن والاستقرار للمجتمعات كلها .

وأعلن أن الرب واحد . والأنبياء أخوة . والقبلة واحدة والكتاب واحد . وان الناس سواسية كأسنان المشط فهل للانسانية أن تثوب الى رشدها وتتخذ من هذا المؤتمر قرارات فيه خلاص البشرية مما تعانيه من الضياع والحرمان والفوضى وأن يكون لها على تلك الساحة ما يحقق لها السعادة التى تبحث عنها والهدوء والاستقرار .

ان الاسلام لا يعرف التفرقة ولا يقرها والوسائل التى توصل اليها . ولذلك جاء فى أسباب اقامة هذا المؤتمر « ليشهدوا منافع لهم » والمنافع كل ما يعود على الانسانية كلها بالأمن والخير وينشر على أرض الناس الحق ويدعم العدل ويدعو الى السعادة والاطمئنان .

لذلك جدير بنا أن نسمى يوم عرفات بأنه يوم الوحدة الانسانية لأن الناس فيه يتعارفون ويتلاحمون بالحب والاخاء والأمن والسلام .

يا وليـــد إنك ميت

الوليد بن عبد الملك ، أبو العباس ، من ملوك الدولة الأموية في الشام ، ولي بعد وفاة أبيه سنة (٨٦) للهجرة فوجه القواد لفتح البلاد ، وكان من رجاله موسى بن نصير ومولاه طارق ابن زياد ، وامتدت في زمنه حدود الدولة إلى بلاد الهند ، فتركستان ، فأطراف الصين شرقاً ، فبلغت مسافتها مسيرة ستة أشهر بين الشرق والغرب والجنوب والشمال ، وكان ولوعاً بالبناء والعمران ، فكتب إلى والي المدينة يأمره بتسهيل الثنايا وحفر الآبار ، وأن يعمل فوارة ، فعملها وأجرى ماءها ، وكتب إلى البلدان جميعها بإصلاح الطرق وحفر الآبار . منع المجذومين من مخالطة الناس وأجرى لهم الأرزاق ، وهو أول من أحدث المستشفيات في الإسلام ، جعل لكل أعمى قائداً يتقاضى نفقاته من بيت المال ، وأقام لكل مقعد خادماً . . . رتب للفقراء أموالا وأرزاقاً ، وأقام بيوتاً ومنازل يأوى إليها الغرباء . . هدم مسجد المدينة والبيوت المحيطة به ثم بناه بناء جديداً ، صفح الكعبة والميزاب والأساطين في مكة ، وبنى المسجد الأقصى في القدس ، وبنى مسجد دمشق الكبير المعروف بالجامع الأموى ، بدأ فيه سنة (٨٨) للهجرة وأتمه أخوه سليمان . . . كانت وفاته بـ « دير مران » من غوطة دمشق ودفن بدمشق ، مدة خلافته تسع سنين وثمانية أشهر ، كان نقش خاتمه : يا وليد إنك ميت . . .

(الأعلام الزركلي)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا   عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ   لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	Transliteration	English	Arabic
	La-naa a'-maa-lu-naa wa la-kum a'-maa-lu-kum.	For us are our deeds and for you are your deeds.	لَنَآ أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ
	Laa huj-ja-ta bai-na-naa wa bai-na-kum.	There is no dispute between us and you.	لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ
	Al-laa-hu yaj-ma-'u bai-na-naa. Wa i-lai-hil-ma-seer.	Allah shall gather us together and to Him is the return	ٱللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ ٱلْمَصِيرُ ۝
16.	*Wal-la-zee-na yu-haaj-joo-na fil-laa-hi*	16 And those who dispute concerning Allah	وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ
	mim-ba'-di mas-tu-jee-ba la-hoo	after that which has been acknowledged about Him (by the people),	مِنۢ بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ
	huj-ja-tu-hum daa-hi-da-tun 'in-da rab-bi-him	their argument is untenable in the sight of their Lord	حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ
	wa 'a-lai-hum gha-da-bunw-wa-la-hum 'a-zaa-bun sha-deed.	and on them is (Allah's) wrath and for them is a severe punishment.	وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ۝
17	*Al-laa-hul-la-zee an-za-lal-ki-taa-ba*	17 It is Allah Who has revealed the Book	ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ
	bil-haq-qi wal-mee-zaan	with the Truth, and the Balance (to enforce Justice)	بِٱلْحَقِّ وَٱلْمِيزَانَ
	Wa maa yud-ree-ka la-'al-las-saa-'a-ta qa-reeb.	And what will make you understand that perhaps the Hour may be near at hand?	وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
	Ka-bu-ra 'a-lal-mush-ri-kee-na kee-na maa tad-'oo-hum i-laih		Hard is on the idolaters that to which you invite them	كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ
	Al-laa-hu yaj-ta-bee i-lai-hi mainy-ya-shāā-u		Allah chooses for Himself whom He wills	اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ
	wa yah-dee i-lai-hi mainy-yu-neeb.		and guides to Himself him who turns (to Him) repentant	وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۝
14	*Wa maa ta-far-ra-qōo il-laa mim-ba'-di maa jāā-a-hu-mul-'il-mu bagh-yam-bai-na-hum.*	14	And they became divided among themselves out of jealousy only after knowledge had come to them	وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ
	Wa lau-laa ka-li-ma-tun sa-ba-qat mir-rab-bi-ka		And had not a word preceded from thy Lord	وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
	i-lāa a-ja-lim-sam-mal-la-qu-ḍi-ya bai-na-hum		(to give them respite) until a stated term, Judgement must have been passed between them	إِلَىٰ أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ ۚ
	Wa in-nal-la-zee-na oo-ri-ṣul-ki-taa-ba mim-ba'-di-him		And surely those who were made to inherit the Book after them,	وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ
	la-fee shak-kim-min-hu mu-reeb.		are in a grave doubt about it	لَفِي شَكٍّ مِنْهُ مُرِيبٍ ۝
15	*Fa-li-zaa-li-ka fad-'u. Was-ta-qim ka-māa u-mir-ta*	15	So to this. then invite (them) and be steadfast as you have been commanded,	فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ
	wa laa tat-ta-bi' ah-wāā-a-hum.		and do not follow their desires	وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ
	Wa qul aa-man-tu bi-māa an-ẓa-lal-laa-hu min ki-taab.		and say I believe in whatever Book Allah has revealed	وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ
	Wa u-mir-tu li-a'-di-la bai-na-kum.		and I am commanded to enforce justice between you,	وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ
	Al-laa-hu rab-bu-naa wa rab-bu-kum.		Allah is our Lord and your Lord.	اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ

Transliteration		Translation	Arabic
11. *Faa-ti-rus-sa-maa-waa-ti wal-ard.*	11.	(He is) the Originator of the heavens and the earth;	فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ
Ja-'a-la la-kum-min an-fu-si-kum az-waa-janw-		He made for you from your (own) selves pairs, as well as	جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا
wa mi-nal-an-'aa-mi az-waa-jaa.		pairs from the cattle	وَّمِنَ الْاَنْعَامِ اَزْوَاجًا
Yaz-ra-u-kum feeh.		(and) He multiplies you in this way.	يَذْرَؤُكُمْ فِيْهِ
Lai-sa ka-mis-li-hee shai'.		There is nothing like Him,	لَيْسَ كَمِثْلِهٖ شَيْءٌ
Wa hu-was-sa-mee-'ul-ba-seer.		and He is the All-Hearing, the All-Seeing	وَهُوَ السَّمِيْعُ الْبَصِيْرُ
12. *La-hoo ma-qaa-lee-dus-sa-maa-waa-ti wal-ard.*	12	His are the keys of the heavens and the earth.	لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ
Yab-su-tur-riz-qa li-mainy ya-shaa-u wa yaq-dir,		He enlarges and (also) straitens the provision for whom He wills.	يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ
In-na-hoo bi-kul-li shai-in 'a-leem.		Surely, He knows every thing.	اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ
13. *Sha-ra-'a la-kum-mi-nad-dee-ni*	13	He has ordained for you the (same) religion	شَرَعَ لَكُمْ مِّنَ الدِّيْنِ
maa was-saa bi-hee noo-hanw-		which He had enjoined on Noah,	مَا وَصّٰى بِهٖ نُوْحًا
wal-la-zee au-hai-naa i-lai-ka		and that which We have revealed to you,	وَّالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ
wa maa was-sai-naa bi-hee ib-raa-hee-ma		and that which We had enjoined on Abraham	وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ
wa moo-saa wa 'ee-saa		and Moses and Jesus (saying:)	وَمُوْسٰى وَعِيْسٰٓى
an a-qee-mud-dee-na wa laa ta-ta-far-ra-qoo feeh.		Establish the religion and do not be divided therein.	اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث	ḥ=ح	ż=ز	ṣ=ص	ḍ=ض	t=ط	ẓ=ظ	'=ع	ء=' (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	یٓ=ēē	Fine	Madd	آ=aa	و=oo	ی=ee

	RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع ١ (متمم)
8	*Wa lau shāā-al-laa-hu*	And if Allah had willed	وَلَوْ شَآءَ اللّٰهُ
	la-ja-'a-la-hum um-ma-tanw-waa-ḥi-da-tanw-	He would surely have made them one community,	لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً
	wa laa-keeny-yud-khi-lu mainy-ya-shāā-u fee raḥ-ma-tih	but He admits into His Mercy whom He wills	وَّلٰكِنْ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ
	Waẓ-ẓaa-li-moo-na maa-la-hum-minw-wa-leey-yinw-wa laa na-ṣeer	And as for the wrongdoers, they shall have neither a patron nor a helper	وَالظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّلَا نَصِيْرٍ
9	*A-mit-ta-kha-zoo min-doo-ni-hēe au-li-yāā'*	Have they taken patrons besides Him?	اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ
	Fal-laa-hu hu-wal-wa-leey-yu wa hu-wa yuḥ-yil-mau-taa.	But Allah (alone) is the Patron and He brings back the dead to life	فَاللّٰهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِ الْمَوْتٰى
	Wa hu-wa 'a-laa kul-li shai-in qa-deer.	and He, has power to do all things	وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
	RU-KOO' 2	SECTION 2	ركوع ٢
10	*Wa makh-ta-laf-tum fee-hi min shai-in*	And in whatever you differ concerning anything,	وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ
	fa-ḥuk-mu-hōo i-lal-laah	the verdict thereon lies with Allah	فَحُكْمُهٗٓ اِلَى اللّٰهِ
	Zaa-li-ku-mul-laa-hu rab-bee 'a-lai-hi ta-wak-kal-tu wa i-lai-hi u-neeb.	That is Allah my Lord; on Him do I rely and to Him do I turn	ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ

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ever, the task is gigantic and full eradication of corruption can effectively come about through a process of self-righteousness. One of the traditions of the Holy Prophet is:

> " 'Abdullah-b-'Amr reported the Messenger of Allah curse the bribe-giver and the bribe-taker " (Abu Daud/Ibn Majah).

There is his oft-quoted saying that he who gives bribe and he who takes it, both will go to Hell.

If we go deep into the various causes of the malady of corruption, they can be summed up in two words, namely, greed and extravagance. To give up the concept of Rizq-i-Halaal and, in its place to aspire and work for getting rich overnight leads to corruption. To make a fortune, rather than an honest living is a wide-spread evil in our society, exceptions apart The Holy Prophet has illustrated human lust for wealth thus

> "Had there been two mountains of wealth for the son of Adam, he would have sought a third one· and nothing but earth can fill up the belly of the son of Adam. And Allah returns to one who returns (to Him) penitently." (Agreed).

As regards extravagance, the Holy Prophet used to admonish those indulging in it. It is said that once he found one of his followers using water lavishly while performing ablution. He admonished him saying: Be frugal even if you have a stream of flowing water at your disposal.

Qur'an Majeed has dealt with the seeming disequilibrium of ways and means thus:

> "Let the man of means spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief." (65:7)

This is Divine guidance for the haves and have-nots. Patience and fear of Allah must not be given up in the face of impecunious circumstances Resort should never be taken to unfair means and illegal gratification, howsoever trying the circumstances might appear to be. Lust for wealth must not be allowed to take the better of honest means of earning

Corruption is not tolerated in any system of government, the least in Islamic way of life which is based on fear of Allah and individual and collective righteousness The most secular of the secularised states also are dead against corruption News came from the Soviet Union how officials have been executed there for submitting fabricated statistics of agricultural produce In order to conceal their incompetence and to mislead the authorities about their performance that in fact was below the mark It has been reported that a manager of food store in that country has been executed following his conviction on charges of corruption. The news also has it that a corrupt director who was known to enjoy the acquaintance of senior political figures was caught and his arrest was regarded as a signal that good connections would be no defence against the administration's drive against high-level corruption and graft The director concerned finally met with execution by firing squad

Way back, Edmund Burke told the British Hourse of Commons that "corrupt practice is itself the germinal spring of prodigality and of all disorder"; and in his letter to the Sheriffs of Bristol he warned that "among a people generally corrupt, liberty cannot long subsist "

We need take heed of the situation *prevailing in our midsts* and remove the cancer of corruption if we wish, as we must to subsist, survive, and make healthy progress.

May Allah help us. Ameen.

AL-HADIS: Once Hazrat Jabir, a renowned Companion, *(Razi Allahu 'anhu)* knocked at the Prophet's door on being enquired as to who he was, Jabir said, "It is—I." The Prophet *(Sallallahu 'alaihi wa sallam)* repeated his words in a manner of dis-approval, telling him that proper name should have been told in reply

* * * *

AL-HADIS Harat Abu Sa'id *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said:

Whenever people sit and remember Allah, the angels surround them, the mercy covers them and the tranquillity descends upon them and Allah makes a mention of them to His company (angels) —(Muslim)

(Contd from Page 11)

the Doomaday, even like the Qur'an through which it was shaped and promulgated

(3) All that was added to or subtracted from Islam as defined in (1) and (2) above does not represent Islam It is falsehood, leading to Hell-Fire.

This is confirmed by the Qur'an itself —

> "Indeed rational giudance has become quite distinct from misguidance So he, who, renounces those who rebel against God and believes in Allah then certainly he has a firm hold of strong link which is not breakable". (2 256)

—:o:—

He had no hesitation in accepting the offer of a slave to have meal with him Sweet-tongued and soft-spoken in talk he would keep in view the mental level of his listeners.

He helped his wives in minor domestic jobs Everybody was deeply impressed by his extremely kind and loving behaviour with enemies being no exception Anybody who came in contact with him thought that he was the favourite of the Prophet. Indeed his love of human was for the sake of Allah's pleasure

Mankind has failed to rise beyond this level of moral excellence. The Holy Prophet possesses a unique position in human history. Morally speaking he is a living example for mankind for all time to come. It is in this sense that God speaks of the Prophet as *Rahmatal lil-Aalamin*. i e. Mercy for all creatures Aalamin is such a comprehensive word as to include all creatures of Allah other than human beings. Indeed, the Holy Prophet urges compassion for birds. animals and beasts with clear instructions. Caliph Umar is also reported to have said that if a dog sleeps hungry on the bank of the river Tigris he fears that he will be put to accountability on the Day of Judgement.

It is this micro level of the application of Sirah which is the chief concern of Islam. Once a group of individuals abiding by the moral principles embodied in the Porphetic Sunnah is raised it will lead *ipso facto* to the emergence of and Islamic society. For the purpose of administering and organising certain collective interests of this society, there may emerge the agency called the Islamic State. But we cannot reverse this order We cannot create good practising Muslims nor a morally conscious society by mere coercive authority of the State.

—Courtesy: DAWAH

THE CURSE OF CORRUPTION

Corruption in social and political life generally means bribe, illegal gratification, and graft. It is an ancient curse of human society in public and private dealings. Looking back to Greek society of twenty-nine centuries back, we come across the example of Demosthenese who extracted a handsome bribe from Harpalus in order to keep him silent about a certain matter. When Demosthenese was called upon to speak against Harpalus, he kept quiet. Plutarch, the famous Greek biographer, picturesquely records the incident accusing Demosthenes of "the silver quinsy—a hoarseness caused by swallowing gold and silver". The Romans who followed in the footsteps of Demosthenese were not few and far between. The scales of justice were so viciously tilted that there is even a Roman proverb "Justice put at a price is sold at a price." In England, bribery was a "goddess" more influential with kings and noblemen, than Conscience, as early as in the fourteenth century By the eighteenth century,, she was the only "goddess" who counted. The situation was so scandalous that Charles Churchill, once a clerygyman, was constrained to assert with bluntness in his typical satirical verse.

> And they will best succeed
> who best can pay:
> Those who would gain the
> votes of British tribes,
> Must add to force of merit the
> force of bribes.

And poet Pope taunted that paper currency made bribery so much easier Wrote he:

> Bless paper credit, last and
> best supply,
> That lends corruption higher
> wing to fly!

And Edward Gibbon, the historian, pronounced his categorical verdict that "corruption is the most infallible symptom of constitutional liberty."

There is a general misconception that corruption is ingrained in human nature. It is something that has always been there and cannot be eradicated This is nothing but an attitude of defeatism.

In this background, if we look at Islam and its polity, Holy Prophet *Muhammad (Sallallahu 'alaihi wa sallam)* and his Companions *(Razi Allahu 'anhum)* are seen purging the human society of all foul things Islam gives a complete code of life's conduct to mankind. It has endued mankind with cardinal virtues and ethical norms of all time Corruption is unthinkable in Islam.

Addressing the tenth session of Majlis-e-Shoora Late President General Mohammad Zia-ul-Haq made a pointed reference to the evil of corruption that has unfortunately taken deep roots in our society and is one of the main causes of our social decay. He said "This country belongs to all of us and whosoever works hard will prosper but nobody will be permitted to earn his livelihood by unfair means whether he is a worker, industrialist, Government servant or employee of a private organisation. The just earning of livelihood requires hard-work It is everyone's right to protect his rights and the Government will ensure as well that the rights of each section of society are guaranteed. We have made this issue very clear. I hope that this will have its impact."

We may recall that a beginning has already been made with the establishment of the organisation of Ombudsman (Mohtasib-i-'Ala) How-

the Prophet of Allah never saved anything for 'tomorrow'.

HONESTY AND TRUSTWORTHINESS:

Before receiving the Revelation at the age of 40, the Prophet was proclaimed by the Makkans as 'al-Amin, that is, the 'Honest and Trustworthy' par excellence. Even when the polytheists arrayed themselves against the Prophet, they worked deposit their valuables with him because they found none other worthy of their trust.

MERCY AND COMPASSION.

When he went to Taif to deliver the message of Islam to its residents, he was mercilessly stoned by them. But imagine! in response to this inhuman behaviour he only prayed to God for their guidance.

At Uhud, when the Prophet received injuries at the hands of the enemies of Islam, he prayed for them in these words "O God! Guide my people for they know not"

JUSTICE

A lady, called Fatimah, committed theft and his close Companion Usmah pleaded for her in view of her social standing The Prophet gave an historic reply to him: "By Allah, if Fatimah, daughter of Muhammad, would commit theft, I shall cut her hand off." During his last days the Prophet convened an assembly of believers, and after praising Allah he said:

"Shortly I am going to part with you Therefore, if I ever thrashed anybody, here is my back, he may take revenge. If I ever insulted anybody, he is welcome to take vengeance of me. If anybody has a financial claim on me, he should receive his compensation from me now" Here the Prophet paused a little and then went on:

"No one should have any doubt that by avenging he would create any bad feeling in my heart. Because to have such feelings is neither in my nature nor is it appropriate for me You should understand it very clearly that a person who receives his right from me or pardons me, enabling me to go to the Glorious with a clear and cheerful heart, shall be the dearest to me" These were the words spoken by the one who was granted forgiveness by Allah in advance Can we find a better example of justice and equality than this? No certainly not

FULFILMENT OF PROMISE

In the battle of Badr, the number of Muslims was very small Every single fighting man was naturally needed most to join the Muslim ranks in the defence of Islam At this critical moment two Companions, the famous warriors, Huzaifah Ibn al-Yeman and Abu Husail, sought the audience of the Prophet They informed the Prophet that on their fight from Makkah they were arrested by the unbelievers and only released on the condition that they would not join the Muslims in their battle But since it was a pledge extracted from them under duress, added, they would certainly fight the unbelievers The Prophet said, No, not a all Keep your promise and leave the battlefield We, the Muslims, shall keep our promises in all conditions and we require nothing but the support of Allah Could anybody else lay such a stress on the fulfilment of a promise at a delicate moment when the very survival of the community is at stake?

FORGIVENESS

The pagans of Makkah have spared no chance to harm the Muslims and presented the worst example of persecuting mania However, their ordeal comes to an end

Muslim armies victoriously march into Makkah under the command of the Prophet Now the Quraish leaders fear that he will definitely be tempted to wreak vengeance upon them. Yet to their utter surprise and pleasure the Prophet tells them

"I say you what Yousuf said to his brothers. You are not put to reproach this day Go: You are all free" Such a display of magnanimity on the part of an individual is unparalleled in the entire history of mankind

MODESTY

In his social dealings, general behaviour and way of living the Prophet was the most modest of all He used to sit eat and sleep on the floor, and always lowered his gaze in walk He never walked ahead of people He never reproached or reprimanded anyone He never got angry with anybody for personal reasons Indeed he was intrinsically compassionate and forgiving and used to ignore the weaknesses and mistakes of friends and foes The Prophet was exceptionally kind and loving to children and always greeted his family while entering home He always personally attended the funerals and visited the sick When in company he used to sit wherever he found place From his seat no one could recognize him Many a time foreign visitors had to ask the sitting companions which one of them was Muhammad Often it so happend that on his way he was stopped by some helpless, poor old woman He would sit down and listen to her patiently and keep sitting till she hereself rose And when somebody shook hands with him, he did not withdraw his hand first Silmilarly while talking to a group of people he equally looked towards everybody lest someone should think he had been neglected The Prophet would himself milk goats, feed animals, Stitch his clothes and mend his shoes, and never refrained from any manual labour

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

A Universal Embodiment of Excellence

"And indeed you stand on an exalted standard of morals."

As no one can know Allah better than the Prophet, *(Sallallahu 'alaihi wa sallam)*, no one can know the Prophet better than Allah. Therefore the Qur'anic verse quoted above is the best evidence to establish that the Holy Prophet is the highest example of morality.

If we look at the essence of man and the very root of human collectivity called society, it can be nothing but morality. The rise and fall of individuals as well as society ultimately depends on morality. The greatness of the Prophet also lies in the highest degree of moral excellence exemplified in his life and inculcated by him in the community of his followers. He himself declares the purpose of his mission in these words:

"I have been sent to perfect your morals" Since there is a prevailing tendency in certain intellectual circles to lay over emphasis on the political aspect of the Prophet's life the common man may come to believe and if the Prophet's sole mission was a political movement, the foundations of which had been laid at Makkah where the Prophet had trained his followers for 13 years for establishing a State and governmental authority at Madinah.

Whereas a careful appreciation of the Qur'anic statements about Prophets and their role in the scheme of religion, unmistakably leads us to conclusion that the primary and ultimate end of all Divine Agents was the revival of God consciousness in the minds of people, purification of their souls and reformation and rectification of their conduct and behaviour in accordance with the commands of Allah This reformation was to be undertaken as a necessary consequence of the whole-hearted acceptance and belief in the unity and oneness of Allah

Man is the main concern of religion All scriptures and Prophets. without any exception, have addressed themselves to reforming the soul and conduct of the individual It is primarily the individual who has been charged with responsibility and obligation to the Creator and creatures alike No Prophet has been concerned with the establishment of any abstract and impersonal institutions denying concrete duties to individuals

It is therefore necessary to look at the life of the Prophet as an individual and then to understand what is that which has been regarded as *Uswatul Husanah*, excellent and beautiful example in his character for humanity It is a model for moral excellence beyond which entire humanity has failed and shall always fail to conceive a higher level of moral conduct. The norms of morality and ethics embodied in the Prophet's *Sirah* are of universal and lasting nature The world has also seen a lot of thinkers, who have propounded moral theories on different occasions in history but they are of no consequence whatsoever as they are devoid of practical examples The philosophies of Aristotle and Plato or the ethical ideas of Kant and Hegel could not make anyone good. Whereas the moral teachings of the Prophet are not mere theories, but are practical manifestation of moral principles which are universally relevant and applicable beyond spacetime limitations.

As we all know, the entire life of the Prophet is fully exposed to the search-light of history. All that he said or did has accurately been preserved by history in the shape of Hadiths, a science developed by generations of Muslim scholars for this very purpose It is a mirror constantly held out before humanity. It is, indeed, a singular distinction of Prophet's *Sirah*, among all the biaographies of the world Prophets that no aspect of his private or public life is hidden from us

Now let us reckon by way of illustration some of the cardinal virtues of Prophet Muhammad's conduct, so that we may have just a glimpse of his unique, fascinating personality.

TRUTHFULNESS.

Muhammad *(Sallallahu 'alaihi wa sallam)*, even before he was invested by Allah with the high status of a Prophet, received from the Makkan society the title of Sadiq i e. the truthful par excellence. Above all, the enemies of the Prophet themselves bore testimony to this attribute in the court of the Roman Emperor When Qaisar asked Abu Sufyan, who was then still a non-believer, whether Muhammad had ever told a lie? His answer was categorical 'no'. To be sure, this was great tribute to the Prophet.

GENEROSITY:

Aysha, the beloved wife of the Prophet, said Whenever the Prophet received anything in cash or kind, he would not enter his house before distributing it among the needy Jabir, a Companion, says that it never happened that the Prophet was asked for something by anybody and he had refused Anas, another Companion, also records that

As Muhammad *(Sallallahu 'alaihi wa sallam)* was the last Prophet, no other Prophet had to come after him, the perfection of ISLAM had therefore to be accomplished during his lifetime, as the Qur'an Majid says:

> "This day have I perfected your religion for you and completed My favours to you and chosen for you ISLAM as a religion". (5 3)

(7) THE MEANING OF PERFECTION:

Question: Was ISLAM imperfect before its perfection through this revelation?

Answer (a) The answer to this question is that Islam was perfect at every stage of its existence according to the mental, moral and spiritual level obtaining at that time A human society and its institutions were in a continuous process of development, it was necessary to develop ISLAM so as to enable it to keep pace with the process of devlopment of the human society and the mental level of its members

(b) Just as the Holy Prophet Muahmmad *(Sallallahu 'alaihi wa sallam)* put a seal on the chain of Allah's Prophets, he being the last link of that chain, similarly Almighty Allah put a seal on the religion of ISLAM after its perfection by means of this Qur'anic verse, so that no distortion or corruption should find access to the finally chosen and divinely accepted religion of ISLAM by adding to it or subtracting from it anything.

(c) Just as a master sculptor puts the final touches on his masterpiece, in the same way Allah put through this verse His final touches on His chosen religion, Islam, by prescribing certain regulations about things to be treated as Halal (lawful) and Haram (unlawful).

Perfection of Islam, therefore, means that all fundamentals of Islam were finally decided which could not thereafter be changed or interpolated in any circumstances till the Day of Judgement.

(d) When this verse was revealed, ISLAM had come into power and supremacy throughout the Arabian peninsula and its enemies could not think of doing any harm to this ever-expanding faith as finally shaped

(e) Through this verse and the verses immediately preceding and follwoing it, certain injunctions relating to Haram (unlawful) and Halaal (lawful) were issued giving final touches to the religion of ISLAM whose basic principles and distinguishing features had been finally laid down, never to be altered and distorted till the DAY OF JUDGEMENT

(f) The religion of ISLAM in its final shape, rendered impervious to alterations and distortions by its clearly defined distinguishing features, may be compared to an exquisitely wrought marble piece of art by a master hand which by its last finishing touches converted it into a work of eternal beauty and excellence Complete in all respects as the object of art is, a single chip added to or taken away from it will mar its eternal charm So was ISLAM perfected as indicated by the Qur'anic verse It stands unique and eminently recognizable and is incapable of being deformed or vitiated mischievous interpolations or Satanic distortions.

This brief exercise sets forth that ISLAM with all its 'dos' and 'don'ts' Halaal (lawful) and Harram (unlawful) and its distinguishing features was perfected at the hands of the last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* on the 9th day of Zilhij in the 10th year of the Hijra on the plain of 'Arafat vide the Qur'anic verse mentioned above.

On that great day the final seal was put on Islam by Almighty Allah After the sad demise of the Holy Prophet, descent of Wahi (divine revelation) ended for ever. No event, however stirring in joy or grief, can change the fundamentals of ISLAM.

(8) CONCLUSION:

We call upon all those who claim to be Muslims to compare their religious beliefs and tenets with those of ISLAM, as it existed at the time of the Prophet's last days If they find that they are following beliefs which do not form part of the ISLAM, as perfected and practised at the time of the Holy Prophet or they have rejected and excluded from their belief and practices, basic principles forming part of genuine ISLAM, (they have willingly or unwillingly expelled themselves from the fold of ISLAM) All should bear in mind that just as the Holy Qur'an stands divinely protected from all sorts of corruption and forgery so does ISLAM stand protected from corruption, interpolation and distortion

(1) The Holy Qur'an was revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* through Arch-Angel Gabrael It represents the actual words of Almighty Allah that will endure unchanged, undistorted and uncorrupted till the Doomsday

(2) The Faith of Islam was completed with all its fundamental principle and basic tenets during the Holy Prophet's lifetime to remain unchanged undistorted and uncorrupted till the

(Contd on Page 15)

ISLAM THE FIRST AND FINAL RELIGION

By Iqbal Husain Ansari

(1) ISLAM — ITS ORIGIN:

ISLAM is the religion that was revealed to the First man on earth and Prophet, Hazrat ADAM (*'alai-his-salam*). *At the time of its origin*, ISLAM was exteremely simple to match with the simplicity of the origin of the First human life of the First man and Prophet.

(2) MEANING OF ISLAM:

The word ISLAM literally means obedience and unqualified submission to the Will of Allah, the Lord and Creator of the heavens and the earth and all that is between them, *and the Sustainer of all things*

(3) FAITH (EEMAN)·

FAITH (**Eeman**) means unshakeable belief in One Omnipotent, and Omniscient Allah along with the belief that HE exists all by Himself with all His glorious and hallowed names and unique divine attributes. This is FAITH in brief. FAITH in its detailed analysis includes belief (i) in the oneness of Allah, (ii) in the Angels, (iii) the scriptures, (iv) the *Prophets and Messengers*, (v) the Last Day (of Judgement), (vi) Predestination by Allah of man's Fate, whether good or bad, and (vii) Resurrection after death.

FAITH (EEMAN), however, if professed verbally and outwardly, not backed by conviction from the deepest recesses of one's heart, is not acceptable to Allah.

(4) EEMAN AND ISLAM.

EEMAN imposes certain restrictions and responsibilities on a Mu'min (Believer) which he must abide by and discharge with good grace and *humble submission*. A person, endowed with the blessing of EEMAN and translating his EEMAN into practice strictly in conformity with the rules and regulations laid down in the Holy Qur'an and the Sunnah, is a Muslim His life thus lived along the *path of piety and virtue is* ISLAM. The terms EEMAN and ISLAM generally go together and are interrelated. EEMAN not backed by pious living, virtuous conduct and character, is weak and unreliable. It is in constant danger of being lost at any moment. As with all precious things, the blessing of EEMAN has to be cautiously guarded and nourished with good deeds and moral rectitude. *Similarly*, good deeds and works of righteousness without EEMAN (FAITH) or with feeble EEMAN are ineffectual in promoting spiritual and inner purity and *bringing salvation in the Hereafter*

(5) DEVELOPMENT OF ISLAM

However, ISLAM remained in a continuous process of development along with the ever-developing human society which it was intended to serve This process of development was maintained through the vigilance, care and supervision of all the Prophets and Messengers who came after the first Prophet Adam until the coming of the last Messenger and Prophet, Muhammad (*Sallallahu 'alaihi wa sallam*) The Ummah of these Prophets were no other than Muslims professing belief in One Almighty Allah and following the Sharee'ah, in vogue at their respective times. The Holy Qur'an bears witness to this at various places.

> "And the same did Abraham enjoin upon his sons and also Jacob, (saying) O my sons surely Allah has chosen for you the true religion (Islam) so die not but as Muslims' (2 132)

(6) ISLAM PERFECTED:

When the human society reached a stage in which it became matured mentally, morally and spiritually the Most Merciful Allah, in his infinite Grace, decided to give His chosen religion, Islam its final shape. He chose it as the last religion for the Ummah of His last Prophet (*Sallallahu 'alaihi wa sallam*). This act of perfection could not be accomplished but at the hands of and through a Prophet

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Lakhm, Judham, Hanifah, Tayyi', Asad, Hawazin, Ghatafan, Aws, Khazraj, Thaqif and Quraysh. They had all formed themselves into separate *factions* perpetually engaged in internecine strife. The forty year war between the Bakr and the Taghlib was just over. The Kindah and Hadarmawt tribes had fought each other almost to mutual extinction, the Awf and the Khazraj had fallen out more than once losing all their leaders, while in Makkah itself, within the very walls of the Sanctuary, the Banu Qays and the Quraysh were, even then, carrying on the war known as the Fijar. In short, the whole country presented a bloody scene." (Seerat-un-Nabi, Vol 2).

The Prophet of Islam united into a nation the warring and scattered tribes of Arabia. It was so, because he gave the people a common Faith and thereby joined them in a bond of union far stronger and more enduring than the ties of blood and family. As Khwaja Altaf Husain Hali has said, "he it is who blended the tribes like milk and sugar."

We shall continue the theme in our next issue, Insha' Allah.

——:o:——

In the name of Allah, the All-Compassionate, the Most-Merciful

Thoughts on Re-Making of Afghanistan

I

PHOENIX-LIKE, Afghanistan has been yearning to rise from its ashes. The prolonged Soviet aggression stands vacated. The Soviet Union itself with all its super-power and massive nuclear arsenal is as dead as the dodo. Its erstwhile might's remnant shadow force in Afghanistan represented by Dr. Najibullah has since bowed down to the will of the people of Afghanistan The Mujahideen are now in full command of the situation. A council formed with the backing of an overwhelming majority is already functioning in Kabul under the recognised leadership of Professor Sibghatullah Mujaddidi. A boradbased caretaker Cabinet has been formed whose first priority is to prepare the ground for holding a general election. Above all, there is unanimity that Afghanistan will be an Islamic state, non-aligned in international polity, and committed to peace and justice in accord with norms of Islam as contained in Al-Qur'an and the life and traditions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. There now remains nothing to be desired except a leap forward with undaunted courage of conviction so as to restore peace and plenty in a war-ravaged Afghanistan and to make again the best of its rich resources for the well-being of its people and the glory of their cherished faith. There should now blow a breeze of fresh air of liberty, unity, and tolerance throughout the length and breadth of the country. It should not be forgotten however that the task is tremendous to rebuild Afghanistan, to bring back home those wandering millions who had per force to flee from their own homeland and to take refuge in Pakistan and Iran. Some fourteen years of their wilderness seem pretty long, yet history has after all provided an opportunity to reunite, to rebuild, and to rehabilitate a nation well tied with strong bounds of race and religion The path has been cleared of foreign intrusions The Afghans are free to chalk out their own future course of action and to march past on the straight path that offers the short and sure cut to regain their past glory as a free country and as a nation with firm leanings towards, and love for, Islam

TRIBALISM Be that as it may. we cannot deny the fact that Afghanistan is the homeland of a manifold bunch of militant tribes. Historically, it is a tribe-oriented society. Its population, including the Russian-war exiles, estimated in 1981, is put at about 16 4 million, roughly comprising. Pakhtuns (6 0), Tajiks (3 4), Uzbeks (1.3)(Hazaras (1 3), Aimaks (1 1), Turkmans (0 7), others, e g Nuristanis, Kirgez, Qizalbash, etc. (2 6).

They have a large population of Persian-speaking people. In fact Persian is the official language of the country, though the masses in general speak Pakhtu that is their lingua franca There is a sizeable number of Shi'ites also, albeit Sunnis form the vast majority. There are, therefore, linguistic and sectarian divisions in Afghanistan, but they are nevertheless all bound by a common entity that is Afghan; and by a common faith that is Islam.

There is no denying that the tribal system has its own waknesses. There are inter-tribal jealousies always at work. Petty prejudices and loyalties surface up to get the better of the larger interests of the nation as a whole In such circumstance. what is needed is a leader who rises above clanish spirit to channel tribal sensibilities into a high tide of rational enthusiasm that should sweep away all follies that come in his way

He should expound a righteous cause that gives the people a common zeal to sacrifice their all, even life itself, to attain their common, noble goal The Afghans need such a man and leader to guide their long-term destiny

PROPHET'S EXAMPLE What was the condition of Arabia when Islam made its advent? 'Allama Shibili Nu'mani writes, "the Arabian tribes, though gifted with great potentialities for brilliant achievements, had never been organised into a harmonious polity like a planetary system around a central luminary. The Peninsula was no doubt a single country inhabited by a single nationality, yet never had her national unity assumed a tangible form in the course of her history, and never had the land been united under a single flag. Each tribe had its own chief, just as each family had its own god Southern Arabia was divided into a number of small principalities peopled by the Himyar, Adhwa' and Aqyal, while the north was held up by a host of tribes as Bakr, Taghlib, Shayban, Azd, Quda'ah, Kindah.

AND SURELY THE QURAN IS TRUTH OF ASSU...

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QUR'AN MAJEED
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
INTO ENGLISH, Part 25 Chapter 42 Verses 8 to 17

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ ٥ و ٢٠ ذى الحجة ، ١٤١٢ هـ الموافق ٧ و ٢٢ يونيو ، ١٩٩٢ م العدد ٣

السبب الأساسى فى ضعفنا الذى نعيشه اليوم والطريق الصحيح إلى القوة والعز :

- أن حالات السعادة والشقاء التى يمر بها الأفراد والأقوام . . . انما تحدث بأمر الله .
- شأن معظم المسلمين فى العالم ، حيث يصرخون بدعوى الايمان بالله والرسول لكنهم يعيشون حياة العصيان فى جميع مناحى الحياة .
- حياة الذل والاضطراب التى نعيشها انما هى مظهر من مظاهر قانون المجازاة الالهى .
- المراد من المؤمنين القوم الذين يؤمنون ايمانا صادقا بألوهية الله لا شريك له فيها

بسم الله الرحمن الرحيم

عن عثمان رضي الله عنه قال قال رسول الله ﷺ : من مات وهو يعلم انه لا اله الا الله دخل الجنة .

(رواه مسلم)

معنى الحديث ان الايمان الصحيح ضمان للمؤمن على دخوله فى الجنة ولو بعد تحمل مكافآت سوء اعماله

التحرير

أسعار الاشتراك السنوى فى اليقين إنترنيشنل
إبتداء من المجلد الـ - ٣٩

داخل باكستان ٨٠ روبية باكستانية إضافة ٢٠ روبيات فى حالة التسديد بشيك من حول أى مصرف فى كراتشى
خارج باكستان --- --- --- --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى	روبيات
• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة و إندونيسيا	٢٤٠،٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندة و الولايات المتحدة الأمريكية	٢٨٠،٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، ليبيا، الدوحة، دبى، الهند، الكويت	١٦٠،٠٠
• سرى لانكا، الشارقة و المملكة العربية السعودية	٢٣٠،
• بنامة، أمريكا الجنوبية وجزائر الهند الغربية	٣٠٠،

بالبريد البحرى	
(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية	١٣٠،٠
(ب) جميع البلاد الأخرى	١٧٥،٠

ثمن العدد الواحد (سامية أجرة البريد)
داخل باكستان ٥،٠٠ روبيات خارج باكستان: بالبريد الجوى ١ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ، لكل مجلد ١٧٠ روبية باكستانية وذلك بما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة
لساكن باكستان ١٠٠٠ روبية ولغير ساكن باكستان ٢٥٠ دولارا أمريكيا

جميع المراسلات
بإسم مدير اليقين إنترنيشنل مكتب البريد دار التصنيف ، مناصر آباد ، جب ريور رود ، كراتشى - باكستان

هواتف
المكتب الرئيسى ٢٢٦٥٩٧٠٩٨
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

والله ولى التوفيق

بسم الله الرحمن الرحيم

بلغ العلى بكماله	كشف الدجى بجماله
حسنت جميع خصاله	صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

السبب الأساسى فى ضعفنا الذى نعيشه اليوم والطريق الصحيح إلى القوة والعز

بقلم فضيلة الشيخ محمد منظور النعمانى من جامعة ديوبند

اذا كنا نحن مسلمين فى الواقع لا بالاسم فاننا نؤمن بالحقيقة القرآنية القائلة بأن كل ما يتم فى هذه الدنيا ، وأن ما يمر به قوم من الأوضاع الحسنة أو السيئة ، فان ذلك كله انما يكون بأمر الله وقضائه . ولا يمكن أن يحدث أن يريد الله لقوم عزا وسعادة ، فيصيبهم أحد بسوء وشقاء ، وأن يريد الله لأحد نعمة ورخاء ، فيبدل أحد تلك النعمة والرخاء سوءا وشقاء يقول الله عز وجل :

" وان يمسسك الله بضر فلا كاشف له الا هو وان يردك بخير فلا راد لفضله " (يونس ، الآية ١٠٧)

" ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل له من بعده وهو العزيز الحكيم "
(الفاطر ، الآية ٢) .

وبجمل القول أن حالات السعادة والشقاء التى يمر بها الأفراد والأقوام فى هذه الدنيا انما تحدث بأمر الله وقضائه ، وكل ما يحدث فيها انما يحدث باشارة منه بـ " كن " جاء فى نهاية سورة يس :

" انما أمره اذا أراد شيئا أن يقول له كن فيكون ، فسبحان الذى بيده ملكوت كل شىء واليه ترجعون "
(سورة يس ، الآية ٨٣) .

ولذلك أمر النبى ﷺ وأمرنا عن طريقه ، كما جاء فى القرآن الكريم ، بما يلى :

" قل اللهم مالك الملك تؤتى الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير ، انك على كل شىء قدير " . (آل عمران ، الآية ٢٦) .

اذا كنا نؤمن بهذه الآيات القرآنية ، نؤمن فى الواقع بأن كل ما يكون فى هذه الدنيا انما يكون بأمر من الله . واكرام أحد بالملك والحكم ، وسلبهما أحدا ، ورفع أحد بالعز ودفع آخر الى هوة الذل ، انما يتم من قبل الله عز اسمه ، فانه يتعين علينا أن نفكر فى شأن المصائب والصعوبات التى تنزل علينا نحن المسلمين . لماذا رمانا الله بها ، ولماذا فرض علينا الذل والانحطاط منذ قرون ، ولماذا طاشت كفتنا تجاه أقوام العالم ؟ ان الله تعالى لا يظلم أحدا يقول فى كتابه المجيد :

" ان الله لا يظلم الناس شيئا ولكن الناس أنفسهم يظلمون " (سورة يونس ، الآية ٤٤) .

ويقول فى موضع آخر : " ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم "
(سورة الأنفال ، الآية ٥٣) .

فلا بد أن نؤمن بأن الرزايا التى منينا بها نحن المسلمين ، والذل والانهيار اللذين لحقا بنا وليس فى الهند وحدها ، ولكن فى أى مكان فى العالم ما يعيش فيه المسلمون من التبعية السياسية والعسكرية ، وما تعانى منه حكومات المسلمين من ضعف وعجز تجاه حكومات غيرهم ، فان ذلك كله لم يفرض علينا دونما سبب وذنب ، وعلى ذلك فانه ليس ناشئا من قلة الوسائل المادية أو ناشئا من مسيرة خاصة للتاريخ . وانما يتحكم فى ذلك كله "قانون الجزاء" الالهى وما ترجع اليه ذلك من قلة الأسباب المادية أو مسيرة التاريخ ، انما هو بدوره ناتج من القانون المشار اليه

وضح الله تعالى فى مواضع عديدة فى القرآن الكريم ، أن قوما يؤمن بكتابه ونبيه ودينه وشريعته ، اذا انحرفوا عن صراط العبودية والطاعة الى حياة العصيان ، فانه يسلبهم نعمه ، ويحرمهم نصره ورحمته اللذى يكونان فى الواقع روح حياتهم ثم يتقدمون دائما الى الانهيار والذل ، ولا يغير الله حالهم هذه ، ما لم يغيروا موقفهم من العصيان وينحازوا للطاعة والعبودية . ونسوق فيما يلى آيات من القرآن الكريم لتوضح "قانون المجازاة" هذا :

"فما جزاء من يفعل ذلك منكم الا خزى فى الحياة الدنيا ويوم القيامة يردون الى أشد العذاب ، وما الله بغافل عما تعملون" (البقرة ، الآية ٨٥) .

ويقول فى خصوص بنى اسرائيل التى نكثت عهد الايمان واحترفت عصيان أحكام الله عز وجل

"فبما نقضهم ميثاقهم لعناهم" (سورة المائدة ، الآية ١٣) .

ويقول فى سورة الرعد ويعلن قانونه العام :

والذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون فى الأرض أولئك لهم اللعنة ولهم سوء الدار" (الرعد/٢٥) .

وما ذكرته الآيتان السالفتا الذكر من "نقض عهد الله" أو "نقض الميثاق" انما تعنى به مخالفة أو امر الله صراحة ودونما رادع بعد الايمان بكتابه ورسوله وبعد العهد بالتقيد بأحكامه ، كما هو شأن معظم المسلمين فى العالم ، حيث يصرخون بدعوى الايمان بالله والرسول ، لكنهم يعيشون حياة العصيان فى جميع مناحى الحياة أو معظمها وهذه الحياة حياة لعينة فى ضوء صراحة القرآن ، وعقابها فى هذه الدنيا هو الحرمان من نصر الله ، وحياة الذل والخزى والاضطراب .

جاء فى سورة طه :

"ومن أعرض عن ذكرى فان له معيشة ضنكا" . (سورة طه ، الآية ١٢٤) .

على كل فان الرزايا والصعوبات التى هى مفروضة علينا نحن المسلمين ، وحياة الذل والاضطراب التى نعيشها انما هى مظهر من مظاهر قانون المجازاة الالهى الذى أشارت اليه الآيات المذكورة . أى ان ذلك كله ناتج من أعمالنا ومن نسياننا الله عز وجل ، وهو تأديب من الله عز وجل ، حتى نتنبه لأخطائنا ولنعود الى طاعة الله . يقول تعالى :

"ولنذيقنهم من العذاب الأدنى دون العذاب الأكبر لعلهم يرجعون" (سورة السجدة ، الآية ٢١) .

فلو تناهينا من عصيان الله ومن حياة الغفلة ، وعدنا عن طريق التوبة الى حياة الايمان والطاعة الاسلامية ، لما نجونا من العذاب فى الآخرة فحسب ، بل لتغيرت معاملة

الله معنا ، ولأنقذنا بفضله وكرمه ونصره الغيبي من بؤرة المصائب . والمذلة التي أحدقت بنا . وهناك يبدل الله عز وجل مصائبنا نعما ، وذلنا وانحطاطنا عزا وكرامة ، وضعفنا قوة . . انه وعد الله ووجه آخر لقانون مجازاة الأعمال . وقد أبان القرآن الكريم ذلك في تفصيل ، فأعلن في مستهل سورة هود على لسان رسول الله ﷺ :

" انني لكم منه نذير وبشير ، وأن استغفروا ربكم ثم توبوا اليه يمتعكم متاعاً حسنا الى أجل مسمى" (سورة هود ، الآية ٢ - ٣) .

وفي سورة هود نفسها جاء على لسان هود عليه وعلى نبينا الصلاة والسلام قوله لقومه :

" ويا قوم استغفروا ربكم ثم توبوا اليه يرسل السماء عليكم مدرارا ويزدكم قوة الى قوتكم ولا تتولوا مجرمين" (سورة هود ، الآية ٥٢) .

على كل فان القرآن الكريم قد وضح أن من قانون الله أنه يحرم الأقوام العصاة لأوامره ونواهيه ، الصادرة في الغفلة ، نصره ، ويصيبها بالرزايا والمذلات ، وأن قوما اذا استغفروا وتابوا اليه وأنابوا وعادوا الى الانقياد لأوامره ونواهيه ، فانه ينقذهم من حياة الذل وجميع أنواع المصائب والمحن ، ويبدل ذلهم عزا وشقاءهم سعادة.

وفي ما يلي ايضاح أكثر في ضوء القرآن الكريم لهذا الوجه الآخر من قانون المجازاة الالهي للأعمال :

وذاك موضوع خاص تناوله القرآن الكريم بغاية من الأهمية ، ولا يسعنا في هذه العجالة أن نستوعب الموضوع ، وسنكتفي بعرض الآيات الآتية :

"وكان حقا علينا نصر المؤمنين" (الروم ، الآية ٤٧).

" ان الله يدافع عن الذين آمنوا ان الله لا يحب كل خوان كفور" (الحج ، الآية ٣٨) .

"ولا تهنوا ولا تحزنوا وأنتم الأعلون ان كنتم مؤمنين" (آل عمران ١٣٩) .

وما أعظمه الآيات من وعود بنصر المؤمنين واكرامهم بالحياة الكريمة والمكانة الرفيعة ، فهو واضح وصريح . ولكن يجب أن نضع في الاعتبار أن المراد فيها من " المؤمنين" " والذين آمنوا" القوم الذين يؤمنون ايمانا صادقا بألوهية الله لا شريك له فيها وبنبوة محمد ﷺ ، وتوافق حياتهم هذا الايمان . فاذا كان هناك قوم يدعون الايمان ولكن حياتهم تخالف الايمان - كما هو حال عامة المسلمين اليوم - فهم ليسوا مصاديق هذه الآيات ، وانما هم مصاديق آيات الوعيد والتهديد التي سقناها فيما سبق ، والتي تهدد العصاة المدعين للايمان ، بالذل والعقاب في الدنيا والآخرة .

ولعدم استيعاب هذه الحقيقة يزعم كثير من الناس، أن المسلمين مهما كانت حالتهم الدينية ، أحسن من غير المسلمين ، وأحق لنصر الله على حين ان القرآن الكريم يصرح بأن قوما يدعي الايمان عند ما ينقضون عهد الايمان من خلال سيئاتهم ويخالفون أوامر الله ، فهم يعودون محرومين من نصر الله وعونه في معركة الحياة ، ويفرض عليهم الذل والخزى . وما وعده القرآن من النصر والغلبة والعلو للقوم المؤمنين ، فهو يتعلق تماما بالذين توافق مواقفهم وأعمالهم الايمان الذي يدعونه وهناك آيات كثيرة أخرى توضح الصفات التي اذا اتصف بها المرأ تحولت حياته ايمانية في الواقع وكل الوعود التي وعد بها المؤمنون بالنجاة والفلاح والعز والسعادة والعلو انما يتوقف تحققها على هذه الصفات . كما تؤكده الآيات التالية :

" فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير" (الحج ، الآية ٧٨) .

" وقال الله انى معكم لئن أقمتم الصلاة وآتيتم الزكاة ، وآمنتم برسلى وعزرتموهم وأقرضتم الله قرضا حسنا" (المائدة ، الآية ١٢) .

" ولينصرن الله من ينصره ان الله قوى عزيز" (الحج ، الآية ٤٠) .

دلت الآيات الكريمات أن قوما انما يستحقون نصر الله وتأييده اذا آمنوا بالله ورسوله وأقاموا الصلاة وأدوا الزكاة ، واعتصموا بالله ، ووقروا رسله وأنفقوا فى سبيل الله ، ونصروا الدين بطرق أخرى .

جاء فى سورة يونس :

" الذين آمنوا وكانوا يتقون لهم البشرى فى الحياة الدنيا وفى الآخرة لا تبديل لكلمات الله ذلك هو الفوز العظيم (يونس ، الآية ٦٣ - ٦٤) .

وفى سورة ابراهيم :

" وقال الذين كفروا لرسلهم لنخرجنكم من أرضنا أو لتعودن فى ملتنا فأوحى اليهم ربهم لنهلكن الظالمين ، ولنسكننكم الأرض من بعدهم ، ذلك لمن خاف مقامى وخاف وعيد" (ابراهيم ، الآية ١٣ - ١٤) .

هذه الآيات دلت على أن القوم الذين يتصفون بالتقوى وبالأعمال الصالحات ، يكون الله معهم ينصرهم ويخرجهم من كل المصاعب والمتاعب وكذلك دلت على أن جماعة ظالمة لو حاولت اخراج القوم المتقين من أرضهم ، لأهلكها الله وأحدثهم اياها . وجاء فى سورة البقرة :

" يا أيها الذين آمنوا استعينوا بالصبر والصلاة ، ان الله مع الصابرين " (البقرة ، الآية ١٥٣) .

وفى نهاية سورة آل عمران :

" يا أيها الذين آمنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون " (آل عمران ، الآية ٢٠٠) .

هذه الآيات دلت على أن الحصول على نصر الله وعلى النجاة والسعادة ، يقتضى الصبر والثبات وتحمل المشاق فى سبيل الحق .

وما سردنا من الآيات لحد الآن ، استوعبت الصفات التى تشكل الحياة الايمانية . فالجماعة التى تتصف بها تستحق النصر الالهى غير المحسوب ، وتظل هى منتصرة فى معركة الحياة رغم قلة الوسائل والأسباب المادية . وتنهزم أقوى القوى المعارضة لها رغم جميع امكانياتها . وتلك الجماعة هى جماعة الله التى تتمتع بمعونات غيبية ربانية لا تعد ما دامت متصفة بصفاتها تلك التى أهلته للاستحقاق بنصر الله .

" ومن يتول الله ورسوله والذين آمنوا فان حزب الله هم الغالبون " (المائدة ، الآية ٥٦) .

ولمثل هذا الحزب قد أعلن الله عز وجل اعلانا صارخا :

"وان جندنا لهم الغالبون" (الصافات، الآية ١٧٣) .

(المقال بقية)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا
على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته
لكل هول من الأهوال مقتحم

wa yan-shu-ru rah-ma-tah.	and disperses His mercy.	وَيَنْشُرُ رَحْمَتَهُ
Wa hu-wal-wa-leey-yul-ha-meed.	And He is the Guardian, the All-Praised.	وَهُوَ الْوَلِيُّ الْحَمِيدُ
29. *Wa min aa-yaa-ti-hee khal-qus-sa-maa-waa-ti wal-ar-di*	29. And of His signs is the creation of the heavens and the earth,	وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ
wa maa bas-sa fee-hi-maa min daab-bah.	and what He has spread therein of moving creatures.	وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ
Wa hu-wa 'a-laa jam-'i-him i-zaa ya-shaa-u qa-deer.	And He is Powerful over gathering them together when He will.	وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ
RU-KOO' 4	SECTION 4	ركوع ٤
30. *Wa maa a-saa-ba-kum-mim-mu-see-ba-tin*	30. And whatever calamity befalls you	وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ
fa-bi-maa ka-sa-bat ai-dee-kum	is due to what your (own) hands have earned.	فَبِمَا كَسَبَتْ أَيْدِيكُمْ
wa ya'-foo 'an ka-seer.	but He forgives many (of them).	وَيَعْفُو عَنْ كَثِيرٍ
31. *Wa maa an-tum bi-mu'-ji-zee-na fil-ard.*	31. And you cannot frustrate (Him) in the earth.	وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ
Wa maa la-kum-min doo-nil-laa-hi minw-wa-leey-yinw-wa laa na-seer.	nor have you a guardian nor a helper, besides Allah.	وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ
32. *Wa min aa-yaa-ti-hil-ja-waa-ri fil-bah-ri kal-a'-laam.*	32. And of His signs are the (sailing) ships like mountains in the sea	وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	English	Arabic
24. *Am ya-qoo-loo-naf-ta-raa 'a-lal-laa-hi ka-zi-baa.*	24. Do they say: He has forged a lie against Allah?	أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
Fa-eeny-ya-sha-il-laa-hu yakh-tim 'a-laa qal-bik.	But if Allah willed He could put a seal on your heart	فَإِن يَشَإِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ
Wa yam-ḥul-laa-hul-baa-ṭi-la wa yu-ḥiq-qul-ḥaq-qa bi-ka-li-maa-tih.	Allah wipes out the falsehood and vindicates the Truth with His Word.	وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ
In-na-hoo 'a-lee-mum-bi-zaa-tiṣ-ṣu-door.	Indeed, He is the Knower of what is in the hearts (of men).	إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ
25. *Wa hu-wal-la-zee yaq-ba-lut-tau-ba-ta 'an 'i-baa-di-hee*	25 And it is He Who accepts repentance from His servants	وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
wa ya'-foo 'a-nis-saiy-yi-aa-ti wa ya'-la-mu maa taf-'a-loon.	and pardons the evil deeds, and knows what you do.	وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ
26. *Wa yas-ta-jee-bul-la-zee-na aa-ma-noo wa a'-mi-luṣ-ṣaa-li-ḥaa-ti*	26. And He responds to (the prayer of) those who believe and do good deeds,	وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
wa ya-zee-du-hum-min faḍ-lih.	and increases for them (reward from) His bounty	وَيَزِيدُهُم مِّن فَضْلِهِ
Wal-kaa-fi-roo-na la-hum 'a-zaa-bun sha-deed	And as for the unbelievers, for them is a severe punishment	وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ
27. *Wa lau ba-sa-ṭal-laa-hur-riz-qa li-'i-baa-di-hee*	27. And if Allah had enlarged the provision for His servants,	وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ
la-ba-ghau fil-ar-ḍi	they would indeed have rebelled in the earth,	لَبَغَوْا فِي الْأَرْضِ
wa laa-keeny-yu-naz-zi-lu bi-qa-da-rim-maa ya-shaa'.	but He sends down by (due) measure what He wills.	وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ
In-na-hoo bi-'i-baa-di-hee kha-bee-rum-ba-ṣeer.	Surely, He is Aware, and Observant of His servants.	إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ
28. *Wa hu-wal-la-zee yu-naz-zi-lul-ghai-ṡa mim-ba'-di maa qa-na-ṭoo*	28. And it is He Who sends down the rain after they have despaired (of it)	وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا

Transliteration	Translation	Arabic
21. *Am la-hum shu-ra-kāa-u sha-ra-'oo*	21. Or have they associates who have laid down	أَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا
la-hum-mi-nad-dee-ni maa lam ya'-zam-bi-hil-laah.	for them some religion which Allah has not permitted?	لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَأْذَنْ بِهِ اللّٰهُ
Wa lau laa ka-li-ma-tul-faṣ-li la-qu-ḍi-ya bai-na-hum.	And had not the decisive word been already pronounced, a judgement would have been passed between them.	وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ
Wa in-naẓ-ẓaa-li-mee-na la-hum 'a-zaa-bun a-leem.	And surely, as for the wrong-doers, there is a painful punishment for them.	وَاِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ
22 *Ta-raẓ-ẓaa-li-mee-na mush-fi-qee-na mim-maa ka-sa-boo, wa hu-wa waa-qi-'um-bi-him.*	22. You shall see the wrongdoers in fear of what they had earned, and it is going to fall on them.	تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌۢ بِهِمْ
Wal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti fee rau-ḍaa-til-jan-naat.	And those who believe and do good deeds, shall be in the Gardens of Paradise:	وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ
La-hum-maa ya-shāā-oo-na 'in-da rab-bi-him. Zaa-li-ka hu-wal-faḍ-lul-ka-beer.	for them shall be with their Lord whatever they wish. This is the great bounty (of Allah).	لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ
23. *Zaa-li-kal-la-zee yu-bash-shi-rul-laa-hu 'i-baa-da-hul-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaat.*	23. It is that of which Allah gives glad tidings to such of His servants as believe and do good deeds.	ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
Qul-lāa as-a-lu-kum 'a-lai-hi aj-ran-il-lal-ma-wad-da-ta fil-qur-baa.	Say: I do not ask of you any reward for it but (only) love among the kinsfolk.	قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى
Wa mainy-yaq-ta-rif ḥa-sa-na-tan-na-zid la-hoo fee-haa ḥus-naa.	And whoso earns good, We increase for him therein good.	وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا
In-nal-laa-ha gha-foo-run sha-koor.	Indeed, Allah is Forgiving, Responsive.	اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ ح=ḥ ز=ẕ ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ـْـ (Jerk)
Bold Madd آ=ãã ـُوٓ=õõ ـِیٓ=ẽẽ Fine Madd ا=ãa ـُو=õo ـِی=ẽe

RU-KOO' 2 (Contd.) | SECTION 2 (Contd.) | ركوع ٢ (متصل)

18. *Yas-ta'-ji-lu bi-hal-la-zee-na laa yu'-mi-noo-na bi-haa.*
18. Those who do not believe in it (the Hour of Judgement) seek to hasten it,
يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا

Wal-la-zee-na aa-ma-noo mush-fi-qoo-na min-haa
while those who believe in it remain in fear of it,
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا

wa ya'-la-moo-na an-na-hal-ḥaqq.
and know that it is the Truth (i.e. Certain).
وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

A-lãa in-nal-la-zee-na yu-maa-roo-na fis-saa-'a-ti la-fee ḍa-laa-lim-ba-'eed.
Behold! Surely, those who dispute concerning the Hour have gone far astray.
أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ

19. *Al-laa-hu la-ṭee-fum-bi-'i-baa-di-hee yar-ẕu-qu mainy-ya-shãã'.*
19. Allah is Gracious to His servants; He provides sustenance for whom He wills;
اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ

Wa hu-wal-qa-weey-yul-'a-zeeẕ.
and He is the Strong the Mighty.
وَهُوَ الْقَوِيُّ الْعَزِيزُ

RU-KOO' 3 | SECTION 3 | ركوع ٣

20. *Man kaa-na yu-ree-du ḥar-ṡal-aa-khi-ra-ti na-ẕid la-hoo fee ḥar-ṡih.*
20. Whoso desires the harvest of the Hereafter, We give him increase in his harvest;
مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ

Wa man kaa-na yu-ree-du ḥar-ṡad-dun-yaa nu'-ti-hee min-haa
and whoso desires the harvest of the world, We give him some of it;
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا

wa maa la-hoo fil-aa-khi-ra-ti min-na-ṣeeb.
but he shall have no share in the Hereafter.
وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

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some of my uniformed and sometimes stupid questions. I left New York in an arrogant huff and settled, or tried to, in Jersey.

Here I found the quiet, but where would I find the peace? Here I found out what prayer is. If you live in the same world as I do, then you know it to be a place where people eat children for breakfast, kill and rape women for lunch, and castrate men for dinner. If, in such a world where crackers sell their mothers and niggers kill their brothers, there is no need for God and prayer, then there will never be. To stop in the course of a day, run from the madness and noise, find that quiet place, pray—this is me. The place is quiet — the peace is prayer, knowing what is sad and good, knowing that, ultimately, no one matters except the Creator. With this as my armour, I go to battle with my interogators—you.

"Why do you wear such clothes? What's with parties? How can you marry a man you don's know?"

To cover our beauty is modesty; it is a drag to go some place where people do all the things which you are forbidden; and I haven't seen too many madly-in love have-known him for years marriages' work lately, so maybe it's time for a change. Perhaps it is advantageous, to some degree, to marry a man you have known for some time. Be that as it may.

One of the most important elements of any marriage, which Islam emphasizes, is the maintenance of peace. When such peace is unbalanced beyond resolution, the Muslim marriage is disolved.

And what about equality? Woman does have a 'place', if you will But so does man' Man must follow the Imam (leader), woman follows man, and child follows woman. We are equals in much the same way as three and four star generals. Both are leaders with rank, both respected; however, one has a little more responsibility and final say than the other. Man, in the role designed for him, is provider and teacher of woman, is the four star gegneral. The Qur'an tells me that on Judgement Day men will be questioned about their wives, and the women about their children. Such is the question of roles in Islam—not what is, or which one, but how to.

Courtesy: Straight Path

——:o:——

AL-SUNNAH

ISLAMIC MANNERS OF EATING AND DRINKING

By Akhtar Husain Hashimi

Do you eat your food with your right hand or your left hand? Do you eat it standing or sitting? Do you eat hurriedly or in a calm and composed state of mind? Do you make offensive sounds while eating? Are your morsels big so as to make your mouth look puffed up or are they small and easily chewable? These and similar other questions would seem to be amoral, that is, outside the purview of Ethics and religion. No moral judgement could be passed on these manners since they neither do any good nor cause any harm to other human beings. They do, however, relate to culture and social etiquette and to many it would appear that religion need take no notice of them.

WAY OF LIFE

But Islam is not only a religion in the commonly understood meaning of the term; it is also a complete way of life. As such all human activity comes under its purview directly or indirectly. Since Islamic culture is based on and derived from Qur'an Majeed and Sunnah of Allah's Apostle Muhammad *(Sallallahu 'alaihi wa sallam)* the questions mentioned above are closely connected with our Deen. The word of Allah and the teachings of the Holy Prophet have provided for all human beings guidance in matters of faith, for performance of religious duties like prayer, fasting, Zakaat and Hajj, for the discharge of our responsibilities towards other human beings, and about things permissible and prohibited (Halaal and Haraam). They also provide guidance in small matters of daily life like manners of standing, sitting, walking, talking, sleeping, awaking, bathing, personal and environmental cleanliness, etc.

AL-HADIS: Hakim-b-Hazam *(Razi Allahu 'anhu)* reported: I begged of the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and he gave me. Again I begged of him and again he gave me. Afterwards he said to me: O Hakim this property is surely sweet, pleasant. So whoso takes it with generous mind finds blessing therein, and whoso takes it with stingy mind finds no blessing therein and he becomes like one who eats but is not satisfied and the upper hand is better than the lower hand. Hakim said: I asked: O Messenger of Allah *(Sallallahu 'alaihi wa sallam)* by One who sent you with truth, I shall not extend my hand after you for anything towards anybody till I leave this world. (Agreed.)

Darul 'Uloom on the pattern of the *Darul 'Uloom, Deoband, India. Maa-shaa' Allah!* What a splendid idea! It may be recalled that the foundation-stone of Darul 'Uloom, Deoband, was laid by a student in the premises of the Chhatte Wali Masjid under a pomegranate tree about 120 years ago on the 15th *Muharram,* 1292 A.H.

As gathered from the said article in *Al-Balaagh,* Dr. Muhammad Isma'il is the disciple and spiritual caliph of Hazrat Shaikhul Hadith Maulana Muhammad 'Zakaria Muhajir Madani *(Rahmatullah 'alaih).* The Shaikh had emigrated to Madinah Munawwarah where he passed away on 24th May, 1982, after sojourning there for nine years. Throughout that period Dr. Muhammad Isma'il remained his personal physician there. Dr. Muhammad Isma'il wants to establish this religious institution at Buffalo in fulfilment of the wishes of his spiritual teacher, Hazrat Maulana Muhammad Zakaria *(Rahmatullah 'alaih).*

Also, we learn from the same article in the "Al-Balaagh" that there is a custom in the United States called 'Open House' under which a function is held to commemorate the purchase of any property. It is formally shown to the visitors and a feast is held. In compliance with this tradition a function was fixed to be held on 24th November, 1991. Invitation cards were despatched to selected persons several days ahead. Incidentally the media later announced a forecast of a heavy snowfall and hailstorm for the appointed date. The idea of such forecasts is to warn the people to avoid a journey, especially long. The town of Buffalo did fall into the firm grip of the hailstorm and snowfall as had been announced. Despite such inclement weather forecast 400 men and 250 women attended the function. The most striking feature that may be mentioned here, was that separate arrangement for men and women was made at the function, which was highly appreciated by all. That was said to be the first gathering in the American history where a complete segregation of men and women was witnessed as a distinct feature. There are many Muslim organisations in America but their functions generally have mixed gatherings. Tablighi Jama'at is, however, unique in this respect because its major gatherings are invariably attended by men only.

In short, it is a matter of great rejoicing that the foundation of a Darul 'Uloom has been laid at Buffalo city from where teachings of Qur'an Majeed and Sunnah will spread throughout the expanse of the Americas. *Insha' Allah!*

In the end we pray to Allah that He, in His Infinite Mercy, may let Dr. Muhammad Isma'il successfully accomplish his noble scheme in his lifetime and may the Darul 'Uloom of Buffalo city become a source of spreading Islam in its pristine purity as taught by Qur'an and Sunnah throughout the length and breadth of the American continents, *Allaahumma Aameen!*

——:o:——

I AM A MUSLIM WOMAN

By Rabi'a K. Jabbar

I am a Muslim woman, which in this society is easier said than done. In the old days, before I was Rabi'a, I ate Sherman's Bar-B-Que, drank Cream White Concord, smoked Panama Red, Acapulco Gold, Cheba-Cheba (I was connoisseur), wore minis, and changed by friends as often as was fashionable.

Those were the simple, though not necessarily good days of my life. A baby was on the way, father gone—a consequence which seems to be inherently part of Black womanhood. Somehow I forgot to organize life. I had turned Islam over in my mind, more than once. I knew there was a God. Logic told me that if I could breathe air that I could not see, touch, or smell, then there was nothing abstract about believing in a God I couldn't see. There was never any question in my mind of returning to church. After all the hand-clapping, footstomping rocking *to that old time gospel,* we all went home to spend another week in Hell. My options boiled down to the Nation of Islam and the Sunni (orthodox) Muslims. My decision, then, was clear; it was orthodox Islam or nothing.

I sat facing Imam K. Ahmad Tawfiq one Friday afternoon and repeated the following: *"Ash-ha-du-al-laa-i-laa-ha il-lal-laa-hu wa ash-ha-du an-na muham-madan ab-du-hoo wa ra-soo-lu-hoo....".* what does it mean? What it has come to mean in recent times is my own brand of revolution-change. Radical change—not from the outside in, but the inside out. My life has become not just another ball game, but an entirely new sport. However, the major ground rule in this sport is no cheating. Islam, in the most profound sense, is no game at all. The cheater only loses, and the winner is always right.

With the usual zeal, I began haunting Muslim bookstores, liberating library books and pestering every Muslim I met with a thousand and one questions. Unfortunately, people were not very tolerant of

too have to receive education in such an obscene environment with the obvious result that some Muslim girls have married the Hindu, Sikh, Jew and Christian boys much against the wishes of their parents. The parents are quite helpless in this regard. Evidently it is the fruit of unchecked freedom and prevalent promiscuity because the American society is practically nullifidian and the government is likewise materialistic and secular. In such an obnoxious social set-up if the parents create hindrance in the way of their children the Police intervenes and takes the children in its custody, provides them with independent lodging and boarding and meets their daily expenses at the cost of the government. Their parents are not allowed to have access to them. Even some Muslim girls of good religious families have given out-of-wedlock births. How sad it is indeed!

Such non-marital births, female-headed households and number of absentee fathers are the deplorable phenomena gaining momentum in the American society for long. Erstwhile the American population was divided into the following ethnic groups:

1. MULATTOS :
   Offspring of a negro and an European stock.
2. MESTIZOS :
   Offspring of a quadroon and a white.
3. QUADROON :
   Offspring of a Mulatto and a white.
   The term is extended to any analogous cross.
4. CREOLES :
   Offspring of a pure European blood, born in America in opposition to one born in Europe.

In the wake, however, of the continual influxion in America of the people belonging to countless types of ethnic denominations from every corner of the globe and the prevalent fashion of liberty and libertinism there, under the patronage and protection of the American government, ethnic multiplicity is becoming more and more complex as well as confusing. To say more truly the public of the United States is swiftly drifting to become a jumbled mass of ethnic confusion. Muslim population is the worst sufferer there.

Had America been an Islamic country, which we hope to see within a century, there would have been a line of demarcation between the "Lawful" and "Un-Lawful" acts (*Haraam* and *Halaal*), with the result that such abominable ethnic blendings would not have happened. Islam, however, does not discourage or obviate inter-racial marriages under a defined code. Such permissable ethnic unions are a blessing because Islam does not prescribe ethnocentrism to its followers On the other hand, Islam—that is the only religion approved by God for man, preaches universal brotherhood of mankind as all men and women, of any clime, colour or race, are the offspring of the same parents, Adam and Eve It teaches that no one is superior to another by dint of colour or language. Only that person who is God-fearing, is superior to the one who does not fear God because a non-fearing person will not care to perform good and virtuous deeds. For a nobler and peaceful living Islam has given a set of rules to follow, which includes matrimonial rules as well. Compliance with these rules will stop non-marital births, absenteeism of fathers and feuds of links of blood arising out of such misdeeds.

Deeply grieved and exteremely disconcerted over the horrible fate and future of their children are the Muslim families residing in the United States. They have fallen a victim to a nightmarish incubus but they are equally powerless to do anything against it It is because they have no institution in America where they may send their children for receiving education on the Islamic pattern.

But God (Allah) is the Causer of all causes and He alone is the Hearer of the crier's cry even if it be uttered in the lowest pitch of voice unheard of by any other mortal being He comes to the help of His most downtrodden, destitute and otherwise inarticulate persons whenever He is invoked by them earnestly. God, the Most Compassionate, the Most-Merciful, sent a philanthrope in America to remove this perplexing situation of His servants over there The name of this philanthope is Dr. Muhammad Isma'il

As appears from an article written by Maulana Muhammad Mansoor Madani, New York, America, in the Urdu journal "*Al-Balagh*" for the month of April, 1992, his father, Dr Muhammad Isma'il, has purchased a large estate in America during 1989. It is spread over an area of 10½ acres in Buffalo city near the famous Niagara Falls. The property comprises two prestigious buildings of 61 rooms of different sizes and four halls. The total price paid by Dr. Muhammad Isma'il for it was US Dollars 430,000. The property belonged to a Church at the time it was purchased.

It is very heart-easing to note that Dr. Muhammad Isma'il, the revered father of Maulana Muhammad Mansoor Madani, purchased the said property for the specific and noble purpose of establishing in it a

"....And take you the Station of Abraham as a place of prayer....". (2:125)

Thus came about the culmination of Prophet Abraham's wish and his prayer to God:

"Our Lord! Send amongst them an Apostle of their own, *who shall rehearse Your Verses* to them and instruct them in Scripture and Wisdom, and sanctify them, for You are the Exalted in Might, the Wise." (2:129)

There is to be 'no obscenity, nor wickedness, no wrangling in the Hajj" (2:197) commanded God. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, therefore, not only purged Ka'bah of the idols but soon after also eradicated the malpractices of the Days of Ignorance which we have already mentioned above. He as well barred non-Muslims from the ritual of Hajj.

SACRIFICE: Sacrifice of lawful animals is another ritual associated with the Hajj. In fact it was introduced among Muslims earlier, in the 2 A.H., but the practice has close link with a tradition of Prophet Abraham, because it is offered in memory of his sacrifice of his dear son Isma'il ('alaihis salaam) in fulfilment God's wish given out to him in a vision. A vivid account of this event is given in Qur'anic Chapter 37, Verses 100 to 111, which explain how God put him to test and finally ransomed him with a "great sacrifice" (Zibh 'azeem).

Sacrifice, too, is for one's own good and expression of piety, for Almighty God Himself is Indifferent and Self-sufficient. He makes it clear:

"It is not their meat, nor their blood, that reaches God; it is your piety that reaches Him ....." (22:37)

CONCLUSION: Islam demands *total surrender of man to God in* prayer and sacrifice. Qur'an Majeed advised the Holy Prophet:

"....to your Lord turn in Prayer and Sacrifice." (108:2)

"Say: Truly, my prayer and my service of Sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds." (6:162)

In God's scheme of things Prophet Abraham enjoys a special position God says:

"Abraham was indeed a model ...." (16:120)

"Say: Verily, my Lord has guided me to a straight path, a religion of right, the path (trod) by Abraham the true in faith, and he (certainly) joined not gods with God." (6:161)

Let us on the occasion of the Pilgrimage (Hajj) sincerely revive, in the footsteps of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself, the spirit of the noble and lofty traditions, of Prophet Abraham, upon him be peace, while we utter **Lab-bai-ka al-laa-hum-ma Lab-baik.** (Here I am, O God, here I am....).

Let us pray for the glory of Islam and spiritual and material betterment of the Muslims of the world. The Pilgrims have a special duty in this behalf, for the Messenger of Allah said about them:

"He who performs Hajj and he who performs 'Umrah are guest of Allah. If they invoke Him, He responds to them." (Ibn Majah).

—:o:—

AN ISLAMIC DARUL 'ULOOM IN U.S.A.

By Syed Mahmood Akhtar

America is said to be a great country. Greatness of any country, however, depends not as much upon its wealth military might or scientific and technological advancements as *upon the depth and stability of its moral, ethical or spiritual* foundation on which the structure of its society is built and which ultimately gives a sense of direction to the attitude of its people towards the other people of the world. Judging from this angle one can find that the American society is in a morbid *state of moral turpitude and ethical* bankruptcy. In vindication of our assumption we would like to present some facts about the educational system prevalent there.

Education is compulsory in America up to the age of 16 years both for boys and girls. There are no separate institutions on the basis of sex. The students are taught that they are born free and freedom is their birthright. Even parents have no right to interfere in their freedom. Children are free to leave the house and meet or accompany any person at any time at their will. In case their parents create any hindrance or hold them back for any reason the children are taught to inform the Police whose telephone numbers are generally known to every grown up child. Such malefactions are a daily occurrence.

During the school periods children are imparted sex education Its practical knowledge is provided with the help of video films. The government provides them with contraceptives and delivers lectures on their uses. Young boys and girls first make friendship. Then they get themselves clandestinely married or else they succumb to illicit temptations. Muslim children

Ka'bah, the House of God, as Qur-'an Majeed explains about him:

> "For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things: And I am commanded to be of those who bow in God's Will." (27:91)

The trials and tribulations of Prophet Abraham in the cause of God earned for him the leadership *of man*, but such leadership was denied then and there to those of his offspring who defied God's command and attacked His Oneness. Qur'an Majeed makes the position clear:

> "And remember that Abraham was tried by his Lord with certain Commands (Kalimaat), which he fulfilled: He said: 'I will make you a leader of men'. He pleaded: 'And also leaders from my offspring?' He answered: 'But My promise is not within the reach of evil-doers". (2:124)

Such evil-doers were definitely the people of Arabia of the Days of Ignorance who needed a stern corrective from God in order to mend their faith, manners, and morals. Islam brought such a corrective code embracing all spheres of life including the Pilgrimage (Hajj). It stood for the great revival of Prophet *Abraham's traditions* and extinction of the polytheistic cult and culture of the "evil-doers". For as Qur'an Majeed elucidates:

> "Abraham was indeed an ummat, devoutly obedient to God, (and) true in faith, and he joined no gods with God." (16:120)

In other words, in Prophet Abraham, besides an individual self, a whole Ummat was hidden to come in the open to fight polytheistic practices and perversions. This Ummat was at long last brought up by the teachings of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. He came to dispel the Ignorance and to lead mankind from Darkness to Light. About him Almighty God testifies:

> "An Apostle, Who rehearses to you the Verses of God containing clear explanations, so that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light—." (65·11)

APOSTOLIC MISSION When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* appeared on the scene of Prophethood, his foremost wish naturally was to retake from the polytheist the Ka'bah, "the first House (of worship) appointed for men" (3 96) and the legacy *of his forefather* Prophet Abraham For this purpose, like Abraham himself, he had to pass through many a rigorous trial. He had at the same time to fulfil certain exacting demands as per God's commands received from time to time.

Coming out of the Cave of Hiraa, with the Word of God in his heart and on his lips, he first mounted *his campaign to mend* and mould the people in order to make them accept God's Oneness (Tauheed) which was, as explained above, the very first prerequisite of *taking possession of the Holy House* by Prophet Abraham himself. Then he established prayer (Salaat) that "restrains from shameful and unjust deeds" (29:45).

Simultaneously, God's command was to establish the obligatory Poor-tax (Zakaat) which demanded "to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves.' (2·177). However, much before the enforcement of Zakaat regulations by way of a comprehensive system, he established Ramadhan Fasting (Saum) "so that you may (learn) self-righteousness (Taqwa)". (2:183). Then, he had to wage Holy Wars (Jihad) "in the cause of God", (4:84), to fight back those who made war (22:39), and for the defence of the Faith and *safety of the Faithful.*

This process went on for full twenty-one years when came the time predetermined by Almighty God for the takeover of the Holy Ka'bah by the Muslims under the leadership of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. This was in the year 8 A.H., when Makkah fell to the believers.

ABRAHAM'S TRADITIONS: It was now time for the revival of the tradition of Prophet Abraham, the great idolbreaker The Sahihheen has it that on the day of the conquest of Makkah when the Holy Prophet entered Ka'bah, he saw there three hundred and sixty idols He struck them one by one with a stick, reciting the Qur'anic verse·

> " . Truth has arrived and falsehood perished, for falsehood is bound to perish." (17.81)

The way to Pilgrimage was now clear There was not the smallest hurdle left. God's command to Prophet *Abraham: "Proclaim the Pilgrimage"* (22:27), now passed on to the Holy Prophet of Islam:

> "....Pilgrimage thereto is a duty men owe to God, those who can afford the journey....." (3·97)
>
> "And complete the Hajj or 'Umrah in the service of God....". (2:196)

The legacy *of the forefather* thus passed on to the son and the Command of God in this behalf was:

Rose and tulip grow not here,
Nor the place is enriched
with nightingale's melodies;
Yet since the maiden dawn,
Eagles and hawks wing here.
Sweet-smelling is your dust
and sparkling your water.
My magnific Paradise is in your
curves and bends.
(Zarb-i-Keleem)

CONCLUSION: The entire Muslim world should come forward to rebuild Afghanistan to its previous glory. The Afghans themselves should rise above factions and selfish motives. The chance, if unfortunately lost, will never come again. As 'Allama Iqbal has exorted:

The weather is favourable,
Water is plentiful,
The soil, too, is fertile.
What a tiller is the—
Who irrigates not his field?
Discover your Selfhood,
O ignorant Afghan.
(Zarb-i-Keleem)

May Allah save Afghanistan from its foreign enemies as well as from the enemies within. May He save Afghanistan from civil strifes and tribal wars. May He, in His infinite mercy, put the Afghans on the Straight Path and grant them spiritual, economic, and political peace, Ameen!

——:o:——

THE PILGRIMAGE (HAJJ)
Revival of Abraham's Tradition

Although the people of Arabia had since long forgotten the righteousness taught by Prophet Abraham, upon him be peace, yet a distorted version of the Pilgrimage to Ka'bah was still prevalent among them. Still there was echoing the call to pilgrimage raised by him:

"Behold! We gave to Abraham the site of the (Sacred) House, (saying) associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among people. They will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways." (22: 226-27)

However, the clear stream of truth was lost in the sands of superstitions and falsehood that became the order of the day. The Arabs did continue a semblance of the ancient ritual of the Pilgrimage. Yet, to tell the truth, its form and spirit were totally overtaken and distorted beyond recognition by pervert innovations of theirs.

MALPRACTICES: God had given the site of Ka'bah to Abraham under the covenant that nothing shall be associated with Him or mix with His Oneness, but the Sanctuary itself now housed three hundred and sixty idols worshipped as Gods. God had set His remembrance as the object of the Pilgrimage, but in the precincts of Ka'bah they now sang the songs of their ancestor's glory. One of the aims of the Pilgrimage was to establish equality of mankind, yet the Quraish, out of arrogance and pride, had devised for themselves certain exclusive privileges. For example though the Pilgrims in general made a halt in 'Arafat, the Quraish would not move out of Muzdalfah as a mark of distinction. Except the Quraish and those to whom they provided cloth, other Pilgrims — men and women— went round the Ka'bah in a state of nudity. All through the days of the Pilgrimage, 'Umrah (the lesser Pilgrimage) was prohibited although it was a preliminary to the Pilgrimage. It was permitted only after the sores of the backs of the camels mounted by the Pilgrims were healed up and the month of Safar was past. The Pilgrims took upon themselves certain altogether uncalled for abstinent practices, such as to vow to go on the Pilgrimage on foot or in complete silence. They would abstain from riding the sacrificial camels under any circumstances They would go round the Ka'bah like animals putting reigns on their noses. During the days of the Pilgrimage, they would not use the doors to enter into their houses but, *instead*, climb over the hind walls for this purpose. They would smear doors and walls with the blood of their sacrificed animals. It was a pity that the clouds of ignorance were the thickest over the very House of God.

ADVENT OF ISLAM: Prophet Abraham had initiated the religion of Oneness of God, that is Islam, but God had purposed its fulfilment and perfection under the apostolate of His last Prophet, Muhammad *(Sallallahu 'alaihi wa sallam)* From the very beginning of his ministry, therefore, he had the urge to set out in search of the lost truth and for its restoration.

The fundamental postulates of Islam comprise affirmation of Oneness of God (Tauheed), establishment of Prayer (Salaat), payment of obligatory poor-tax (Zakaat), observance of Fasting (Saum), and performance of the Pilgrimage to Makkah (Hajj). Hajj. in fact. combines in itself the essence of Islam as a whole. It will be noted that the Holy Prophet linked Islam with the

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

Thoughts on Re-Making of Afghanistan

II

IN CONNECTION with the Afghan situation, in our previous issue we dealt with the prevailing tribalism in that country. We gave the example of Arabia at the time of advent of Islam and the achievement of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in welding them into a compact single community. Let us now turn to Qur'an Majeed.

AL-QUR'AN: The Book of Allah is very clear on the status of mankind, the purpose of tribes, the benefit of reconciliation and the need of unity among believers. It says:

> "Mankind was but one nation but differed later)....."
> (10:19)
>
> "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes so that you may know each other (not that you may despise each other)....." (49:13)
>
> "Call to mind when you were a small (band), despised through the land, and afraid that men might despoil and kidnap you; but He provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance, that you might be grateful."
> (8:26)
>
> "Be not like those who are divided amongst themselves and fall into disputations after receiving clear Signs: For them is a dreadful penalty on the Day....." (3: 105-106)
>
> "And hold fast, all together, by the Rope of Allah, and be not divided among yourselves, and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren, and you were on the brink of the Pit of Fire, and He saved you from it....."
> (3:103)
>
> "....Whosoever holds firmly to Allah will be shown the Straight Path." (3:101)
>
> "If two parties among the Believers fall into a quarrel, make you peace between them.... "
> (49:9)

In these Qur'anic verses are the Divine guidelines for the Ummah which squarely apply to the present Afghan situation. They make it clear how and to what end they should conduct themselves to defuse tension of fighting one another and in its place to bring about a state of peace with honour and mutual tranquillity.

KABUL: Kabul, the capital of Afghanistan, has suffered most from the ravages of war. It is a beautiful spot having a charm all its own. It was Moghul Emperor Babur's most loved place. Quoting from Sir Olaf Caroe, "Babur always loved Kabul, and gives ecstatic descriptions of the scene and the peace of heart he knew there In climate he thought it had no peer, and he speaks with delight of its many gardens threaded by perennial streams, on their banks chenars yielding a grateful shade. It was in such a spot that he arranged for his body to be laid, and his tomb is to be seen there today, an evening's stroll from the city, upon a gentle eminence sloping down till it merges imperceptably in the green and spreading landscape, laced with poplar-lined avenues which lead the eye to the traceries of the distant Paghman snows. Nothing grandiose—a modest marble shrine set in a delicious spot, shadowed by chenars and the arghwan trees Babur describes with such contentment· 'At the time when the arghwan blossom begins to blow, I do not know that any place in the world is to be compared with it'." (The Pathans, OUP, p 153)

This is how Babur, a Turk born in Farghana who founded the great Moghul Empire in India, reacted to Kabul and wished his mortal remains to be buried there And what has the war done to this Kabul? It has destroyed much of its beauty under volleys of deadly rockets. Kabul today poses a challenge for the restoration of its glory — and that needs peace and a sense of recovery from the madness of war On Kabul's recovery depends the recovery of Afghanistan itself.

PATRIOTISM: The common Afghans are a simple, sensitive, and self-respecting folk, gifted with a deep sense of impassioned patriotism. 'Allama Iqbal gives a glimpse of it under reflections of Mehrab Gul Afghan who wails:

> O my home among the hills!
> Were I to leave you,
> Where do I go?
> Among your rocks is interned the mortal dust of my forefathers.

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ ٥ و٢٠ محرم الحرام ١٤١٣ هـ الموافق ٧ و٢٢ يوليو ١٩٩٢ م العدد ٥ - ٦

آثار قدرة الله فى الكون :

- إن فى خلق السموات والأرض واختلاف الليل والنهار لآيات لأولى الألباب — القرآن الكريم .

- لقد ايقظ القرآن الفكر ونبه العقل إلى أنه لابد لهذا الكون من خالق .

- إن القرآن يلفت أنظار المسلمين إلى آثار قدرة الله فى الأرض . .

السبب الأساسى فى ضعفنا الذى نعيشه اليوم والطريق الصحيح إلى القوة والعـز :

- وقد وعد الله عز وجل بنصره الجماعة المؤمنة التى تعيش الحياة الإيمانية .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

آثار قدرة الله فى الكون

« إن فى خلق السموات والأرض واختلاف الليل والنهار لآيات لأولى الألباب »
صدق الله العظيم جلت قدرته وتعالت فوق كل قدير فهو الخالق الواحد المدبر خلق كل شيء ليدل على قدرته وسيره ليدل على حكمته وحفظه ليدل على رحمته . فمن يدرك هذا ؟ انهم اولوا الألباب الذين منحهم الله العقل الذى هو من أسمى ما خلق ليدركوا به انه الحق تبارك وعلا وليعبدوه مخلصين له الدين ومن لم يدرك هذا ، فالنار تدركه وخالق الخلق قادر على أن يبيده ثم يعيده فسبحان الله أرحم الراحمين .

الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا أن هدانا الله .

وبعـــد :

فان هذا الوجود بنظامه الدقيق ، وما فيه من سنن لا تتخلف ، وتماسك لا يقبل التفكك ، لأكبر دليل على وجود الخالق سبحانه وتعالى ، وعلى أنه إله واحد لا شريك له .

قال تعـــالى :

« لو كان فيهما آلهة الا الله لفسدتا فسبحان الله رب العرش عما يصفون » (سورة الأنبياء آية ، ٢٢) .

« تبارك الذى بيده الملك وهو على كل شيء قدير . الذى خلق الموت والحياة ليبلوكم أيكم أحسن عملا وهو العزيز الغفور . . الذى خلق سبع سموات طباقا ما ترى فى خلق الرحمن من تفاوت فارجع البصر هل ترى من فطور . . ثم ارجع البصر كرتين ينقلب اليك البصر خاسئا وهو حسير » (سورة الملك الآيات ، ١-٤) .

إن هذا الكون الفسيح : من أرض وسماء ونجوم وكواكب ، وشمس وقمر ، وجبال وبحار ، لا يمكن أن يوجد ذلك وحده بدون موجد ، بل لابد له من صانع حكيم ومقدر عليم ، هو الله جل وعلا .

والمتتبع لآيات القرآن الكريم . يجد أن الله تعالى لفت أنظار العباد إلى ما فى هذا الكون من أسرار وآيات تدل على وجود الخالق سبحانه وتعالى وعلى قدرته .

قال تعـــالى :

« إن فى خلق السموات والأرض واختلاف الليل والنهار لآيات لأولى الألباب . . الذين يذكرون الله قياما

السبب الأساسي في ضعفنا الذي نعيشه اليوم والطريق الصحيح الى القوة والعز :

(متبع من العدد السابق)

ويجمل القول أن وعود الله هذه ليست لقوم يطلق على نفسه اسم "المسلمين" وانما هي لقوم يعيش الحياة الايمانية والصفات الايمانية وهذه الوعود سارية المفعول ليوم القيامة ، وتاريخ العالم البشرى يشهد بأن قوما لما حلوا الصفات الايمانية في أى عصر أو مصر فانهم فازوا بنصر الله دائما في معارك الحياة ، ورغم قلة العدد والعدد انتصروا على أقوى الجيوش المسلحة لأعدائهم ، وكل قوة أو دولة حاولت أن تنال منهم وتبيدهم ، بادت هي من الأرض . وتلك هي شهادة القرآن :

" وكم من فئة قليلة غلبت فئة كثيرة باذن الله " (البقرة ، الآية ٢٤٩) .

أخبرت الآية بما تحقق من الغلبة لفئة قليلة العدد على فئة كثيرة العدد ، في الزمن الغابر ، وقد تحقق وعد الله بالنصر لأمة محمد ﷺ عند ما كانت متصفة بالايمان الواقعى ، بصورة يعرفها كل من ألم بالتاريخ الاسلامى .

على كل ، فاذا نؤمن بالقرآن الكريم ، واذا لا نجهل التاريخ الاسلامى كليا ، يجب أن لا نشك في أن جماعة لو اتصفت بالصفات الايمانية وعاشت الحياة الايمانية ، فهى تتغلب على مشاكل الحياة ومشاقها رغم قلة الوسائل والامكانيات ، وتحتل مكانة مرموقة وعزا وكرامة في الحياة ، والله لحقيقة مؤكدة ، لأنها وعد الله وسنته ولا تجد لسنة الله تبديلا .

فلتفكر : ان المشكلات والمصائب التي يواجهها المسلمون منذ مدة طويلة ، والذل والمهانة التي يعانونها منذ زمان ، والضعف والعجز الذى يعيشونه بالقياس الى أمم العالم كلها . قد يكون الطريق الى ازالة هذه الحالة أن نتخذ نفس التدابير السياسية والمادية التي تتبناها الأقوام في العالم .

ولا ننفى أنها هي كذلك احدى الطرق التي يسلكها معظم الأمم والأقوام في العالم ، كما يتبعها منذ مدة غير قليلة المسلمون في شتى أرجاء الدنيا .

لكنكم بدوركم لا تشكون في أن النجاح الكامل في هذه الطريق مرهون بأن لا تكون جهوداتكم وتدابيركم سديدة وموجهة الى الجهة الصحيحة فحسب بل يجب أن تكون أقوى وأكثف من المحاولات والتدابير المناوئة . والذين درسوا أمثال هذه القضايا يعلمون أن القانون التكويني الالهى العام غير محابى للغاية وأن الغلبة والانتصار في المعارك المادية ذات الاعتماد على الوسائل والأمكانيات المادية انما يحتم الطرف الأقوى الأرجح الأحسن تدبيرا .

فلو كنت ترجو النجاح في معارك الحياة من الطريق السالف الذكر يتعين عليك أن تكون أكثر قوة وتدبيرا من غيرك من القوى التي تجابهك . ومن الواضح أن ذلك غير مرجو كليا في الظروف الراهنة ، على أن مصائبنا ومل لاننا وضعفنا وهو اننا ، اذا كانت ناشئة من سيآت أعمالنا ومعاصينا ـ كما هو مؤكد في ضوء القرآن ـ فان مساعينا وتدابيرنا ستبوء بالفشل مهما كانت قوية ، ما لم نؤكد نجاتنا من غضب الله وعقابه عن طريق الانابة والتوبة واصلاح السيرة وتطهير السريرة .

وخلاصة القول أن النجاة من الرزايا والمحن في هذه الدنيا والوصول الى العز والكرامة فيها ، احدى الطرق

وقعودا وعلى جنوبهم ويتفكرون فى خلق السموات والأرض ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار . . » (سورة آل عمران آية ، ١٩٠-١٩١) .

ويقول سبحانه :

«إن فى اختلاف الليل والنهار وما خلق الله فى السموات والأرض لآيات لقوم يتقون» (سورة يونس آية ، ٦) .

لقد ايقظ القرآن الفكر ، ونبه العقل إلى انه لابد لهذا الكون من خالق ، وأن الأشياء لا توجد بذاتها ، كما يزعم الملحدون والماديون .

وفى ذلك يقول سبحانه :

«أم خلقوا من غير شيء أم هم الخالقون . . أم خلقوا السموات والأرض . . بل لا يوقنون» (سورة الطور آية ، ٣٥-٣٦) .

ويقول سبحانه :

«أمن خلق السموات والأرض وأنزل لكم من السماء ماء فأنبتنا به حدائق ذات بهجة ما كان لكم أن تنبتوا شجرها . أإله مع الله ؟ بل هم قوم يعدلون . . أمن جعل الأرض قرارا وجعل خلالها أنهارا ، وجعل لها رواسى وجعل بين البحرين حاجزا ؟ أإله مع الله ؟ بل أكثرهم لا يعلمون . . أمن يجيب المضطر اذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض ؟ أإله مع الله ؟ قليلا ما تذكرون . . أمن يهديكم فى ظلمات البر والبحر ومن يرسل الرياح بشرا بين يدى رحمته ؟ أإله مع الله ؟ تعالى الله عما يشركون . .

أمن يبدأ الخلق ثم يعيده ومن يرزقكم من السماء والأرض ؟ أإله مع الله ؟ قل هاتوا برهانكم إن كنتم صادقين» (سورة النمل الآيات : ٦٠-٦٤) .

أدلـــة على وجود الخالق :

أن قضية الإيمان بوجود الله سبحانه ، وانه هو موجد هذا الكون والمهيمن عليه أمر ضرورى ، وشعور فطرى فى نفس كل كائن . ولهذا لما سئل الاعرابى فقيل له : كيف عرفت ربك ؟

قال : «الأثر يدل على المسير ، والبعرة تدل على البعير ، فسماء ذات أبراج ، وأرض ذات فجاج ، وبحار ذات أمواج ، الا يدل ذلك على اللطيف الخبير» ؟

إن القرآن يلفت أنظار المسلمين إلى آثار قدرة الله فى الأرض ، وما تنبت من ثمرات مختلفا ألونها واشكالها ومذاقها ، وكلها تسقى من ماء واحد ، ولكنها تختلف طعما ولونا وشكلا :

«وفى الأرض قطع متجاورات وجنات من أعناب وزرع ونخيل صنوان وغير صنوان . . يسقى بماء واحد ونفضل بعضها على بعض فى الأكل . . أن فى ذلك لآيات لقوم يعقلون» (سورة الرعد آية : ١٤) .

كما يلفت نظر المكذبين بيوم الدين ، والمنكرين الحساب والجزاء يوم القيامة ، بأن الذى خلقهم من العدم قادر على اعادتهم ، والذى ينبت الزرع ولوشاء لجعله حطاما ، وهو الذى ينزل الماء من الحساب ، ولو شاء لجعله ملحا أجاجا لا يستساغ شربه ، وهو الذى خلق الشجرة التى تستخرج منها النار ، على الطريقة البدائية عند العرب ، وهى احتكاك فرع من شجرة ، بفرع آخر من شجرة أخرى .

(المقال بقية)

اليها أمامنا نحن المسلمين هي طريق التدابير والمحاولات المادية التي ، لا أمل فيها للنجاح فيما يبدو ، حيث أن المسلمين قد شتى أرجاء المعمورة يسلكونها ولكنهم لم يتمكنوا من تحقيق امتياز بين أمم العالم . بل انك لو درست أسباب انحطاط المسلمين ، لعلمت أن المسلمين لا يزالون يفقدون الكثير ولايجدون شيئا منذ أن انحرفوا عن جادتهم الصحيحة الى طرق أمم العالم المادية ، مهما زعموا من اجل قصر نظرهم أنهم فازوا بشيء ولم يفقدوا شيئا .

والطريق الثانية لدينا هي طريق الأنبياء عليهم السلام والذين اتبعوهم باحسان ، التي تتضح من الآيات القرآنية ومن أسوة الأنبياء عليهم السلام . وهي أن لا نعتبر المساعي المادية حاسمة فاصلة في المآل وانما يجب أن نؤمن بأن المشيئة الالهية والنصر الالهي هما الفعالان أصلا ، وقد وعد الله عز وجل بنصره الجماعة المؤمنة التي تعيش الحياة الايمانية .

فيتوجب أن نسعى جهدنا لنشر الحياة الايمانية في قومنا ، وأن نتخذ ذلك هدفنا الحقيقي في ضوء الأمر الالهي وتعاليم الأنبياء عليهم السلام ومن منطلقات هذا الهدف الأساسي ينبغي أن نتخذ التدابير السياسية للخلاص من المصائب والمشكلات والحصول على القوة والمنعة والعزة وأن نثق بالله أنه سينجح تدابيرنا وجهودنا انها هي الطريق الثانية التي لا يكون عمادها لتحقيق النجاح المجهودات والتدابير المادية وحدها ، وانما يكون الاعتماد أصلا على نصر الله . ولذلك فان الذين يعبرون هذه الطريق يحققون النجاح باذن الله ونصره ولو كانت وسائلهم وتدابيرهم أقل من وسائل الأعداء وتدابيرهم .

الطريق الأولى هي طريق الماديين الغافلين عن الله ، والطريق الثانية هي طريق الأنبياء وأتباعهم والنجاح في الأولى معقود بأن تكون وسائلنا ومساعينا وتدابيرنا أحسن وأقوى من كل جهة من وسائل الأمم وتدابيرها . وذلك شيء لا أمل فيه نظرا لظروفنا الحالية . والطريق الثانية تقضي بنجا حنا اذا حلتنا الصفات الايمانية وترجمناها الى واقع العمل مهما كانت وسائلنا وتدابيرنا أضعف من وسائل الأعداء وتدابيرهم .

وأكثر من ذلك أن النجاح الذي قد نحققه عن الطريق الأولى لا يضمن لنا الا بعض الخلاص من بعض معاناتنا في هذه الدنيا الفانية وحدها ويبقى أمر الآخرة على حاله ويخشى أن نعود محط غضب الله اذا تابعنا السير على الطريق الأولى التي نختارها ونحن متأكدون من كونها طريق الضالين والمغضوب عليهم . ولكننا لو سلكنا الطريق الثانية فسنسعد قبل النجاح في هذه الدنيا برضا الله، وسنستحق باذن الله النعيم المقيمة في الجنة الباقية التي لا تساوي أية نعمة منها الدنيا كلها بجميع نعمائها ويا ليتنا ندرك قيمة رضا الله وحقيقة غضبه والفرق بين الدنيا والآخرة والجنة والنار !

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

	Transliteration		Translation	Arabic
	fa-maa la-hoo min sa-beel.		for him there is no way out.	فَمَا لَهُ مِنْ سَبِيلٍ ۞
47	*Is-ta-jee-boo li-rab-bi-kum-*	47	Respond to (the command of) your Lord	اِسْتَجِيبُوا لِرَبِّكُمْ
	min qab-li ainy-ya'-ti-ya yau-mul-laa ma-rad-da la-hoo mi-nal-laah.		before there comes from Allah a Day for which there is no averting.	مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا مَرَدَّ لَهُ مِنَ اللّٰهِ ؕ
	Maa-la-kum-mim-mal-ja-eeny-yau-ma-i-zinw-		There shall be no refuge for you on that Day,	مَا لَكُمْ مِّنْ مَّلْجَإٍ يَّوْمَئِذٍ
	wa maa la-kum-min-na-keer.		nor shall you be in a position to deny (your sins).	وَّمَا لَكُمْ مِّنْ نَّكِيرٍ ۞
48.	*Fa-in a'-ra-doo fa-maa ar-sal-naa-ka 'a-lai-hum ha-fee-zaa.*	48	But if they turn away, (then know that) We have not sent you as a guardian over them;	فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنٰكَ عَلَيْهِمْ حَفِيظًا ؕ
	In 'a-lai-ka il-lal-ba-laagh.		you have only to convey (the message).	إِنْ عَلَيْكَ إِلَّا الْبَلٰغُ ؕ
	Wa in-naa i-zaa a-zaq-nal-in-saa-na min-naa rah-ma-tan fa-ri-ha bi-haa.		And surely when We let man taste mercy from Us, he rejoices therein.	وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ
	Wa in tu-sib-hum saiy-yi-a-tum-bi-maa qad-da-mat ai-dee-him		and if evil befalls them for what their hands have forwarded afore,	وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
	fa-in-nal-in-saa-na ka-foor.		then surely man is ungrateful	فَإِنَّ الْإِنْسَانَ كَفُورٌ ۞

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
	U-lãã-i-ka la-hum 'a-zaa-bun a-leem		For them is a painful punishment.	أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝
43	*Wa la-man sa-ba-ra wa gha-fa-ra*	43	And whoso endures patiently and forgives	وَلَمَن صَبَرَ وَغَفَرَ
	in-na zaa-li-ka la-min 'az-mil-u-moor.		surely, this indeed, is of the acts of resolution.	إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ۝
	RU-KOO' 5		**SECTION 5**	رکوع ۵
44.	*Wa mainy-yud-li-lil-laa-hu fa-maa-la-hoo minw-wa-leey-yim-mim-ba'-dih*	44	And whomsoever Allah lets go astray, there is no friend for him thereafter	وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّن بَعْدِهِ
	Wa ta-raz-zaa-li-mee-na lam-maa ra-a-wul-'a-zaa-ba ya-qoo-loo-na		And you shall see the wrong-doers say, when they behold the punishment:	وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ
	hal i-laa-ma-rad-dim-min sa-beel.		Is there any way of return?	هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ۝
45	*Wa ta-raa-hum yu'-ra-doo-na 'a-lai-haa*	45	And you shall see them being exposed to it (the Hell-Fire),	وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا
	khaa-shi-'ee-na mi-naz-zul-li yan-zu-roo-na min tar-fin kha-feeyy.		downcast with shame, looking with furtive glances	خَاشِعِينَ مِنَ الذُّلِّ يَنظُرُونَ مِن طَرْفٍ خَفِيٍّ
	Wa qaa-lal-la-zee-na aa-ma-nõo		And those who believe shall say	وَقَالَ الَّذِينَ آمَنُوا
	in-nal-khaa-si-ree-nal-la-zee-na kha-si-rõo an-fu-sa-hum		Truly, the losers are those who have lost themselves	إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
	wa ah-lee-him yau-mal-qi-yaa-mah.		and their kinsfolk on the Day of Resurrection	وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ
	A-lãa in-naz-zaa-li-mee-na fee 'a-zaa-bim-mu-qeem		Beware! The wrongdoers are in a lasting punishment	أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ۝
46	*Wa maa kaa-na la-hum-min au-li-yãã-a yan-su-roo-na-hum-min doo-nil-laah.*	46	And for them there shall be no friends to help them, beside Allah.	وَمَا كَانَ لَهُم مِّنْ أَوْلِيَاءَ يَنصُرُونَهُم مِّن دُونِ اللَّهِ
	Wa mainy-yud-li-lil-laa-hu		And whomsoever Allah lets astray	وَمَن يُضْلِلِ اللَّهُ

	Transliteration		Translation	Arabic
37.	*Wal-la-zee-na yaj-ta-nu-boo-na*	37.	And those who shun	وَالَّذِينَ يَجْتَنِبُونَ
	ka-baa-i-ral-is-mi wal-fa-waa-hi-sha		the major sins and indecencies,	كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ
	wa i-zaa maa gha-di-boo hum yagh-fi-roon.		and when they are angry they forgive;	وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ
38	*Wal-la-zee-nas-ta-jaa-boo li-rab-bi-him wa a-qaa-mus-sa-laa-ta*	38.	And those who respond to (the command of) their Lord and establish the prayer,	وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ
	wa am-ru-hum shoo-raa bai-na-hum		and whose affairs are conducted by counsel among them,	وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ
	wa mum-maa ra-zaq-naa-hum yun-fi-qoon.		and who expend from what We have provided them;	وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ
39.	*Wal-la-zee-na i-zaa a-saa-ba-hu-mul-bagh-yu hum yan-ta-si-roon.*	39.	And those, who seek to defend themselves when a wrong afflicts them;	وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ
40	*Wa ja-zaa-u saiy-yi-a-tin saiy-yi-a-tum-mis-lu-haa.*	40.	The reward of an evil is an evil similar to it;	وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا
	Fa-man 'a-faa wa as-la-ha fa-aj-ru-hoo 'a-lal-laah.		but whoso forgives and makes peace his reward falls on Allah.	فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ
	In-na-hoo laa yu-hib-buz-zaa-li-meen.		Surely, He does not like the wrongdoers.	اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ
41.	*Wa la-ma-nin-ta-sa-ra ba'-da zul-mi-hee fa-u-laa-i-ka maa 'a-lai-him min sa-beel.*	41.	And certainly whoso defends himself after wrong was done to him, no way (of blame) lies against (such of) them.	وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ
42.	*In-na-mas-sa-bee-lu 'a-lal-la-zee-na yaz-li-moo-nan-naa-sa*	42.	Surely, the way (of blame) lies against those who oppress mankind	اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ
	wa yab-ghoo-na fil-ar-di bi-ghai-ril-haqq.		and commit aggression in the earth without justice;	وَيَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ṣ=ث ḥ=ح z=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ' = ء (Jerk)
Bold Madd آ=āā ōō=وٓ ēē=یٓ Fine Madd ا=āa ōo=و ēe=ی

RU-KOO' 4 (Cont.)	SECTION 4 (Contd.)	ركوع ٤ (متبع)
33. Eeny-ya-sha' yus-kr-nir-ree-ḥa	33 If He wills, He calms down the wind,	إِن يَشَأْ يُسْكِنِ الرِّيحَ
fa-yaẓ-ḷal-na ra-waa-ki-da 'a-laa ẓah-rih.	then they (the ships) remain still on its back (surface).	فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِ ۚ
In-na fee zaa-li-ka la-aa-yaa-ti-li-kul-li ṣab-baa-rin sha-koor.	Surely, in this are signs for every persevering, grateful person.	إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
34 Au yoo-biq-hun-na bi-maa ka-sa-boo	34 Or He may wreck them for what they (the people) have earned (of sins).	أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا
wa ya'-fu 'an ka-ṣeer.	yet He forgives many (of the sins).	وَيَعْفُ عَن كَثِيرٍ
35 Wa ya'-la-mal-la-zee-na yu-jaa-di-loo-na fee aa-yaa-ti-naa maa la-hum-mim-ma-ḥeeṣ.	35 And those who dispute concerning Our signs, should know that there is no refuge for them	وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُم مِّن مَّحِيصٍ
36. Fa-māa oo-tee-tum-min shai-in	36 So, whatever you have been given (by Allah) of anything	فَمَا أُوتِيتُم مِّن شَيْءٍ
fa-ma-taa-'ul-ḥa-yaa-tid-dun-yaa.	is (only) a provision of the worldly life	فَمَتَاعُ الْحَيَاةِ الدُّنْيَا
Wa maa 'in-dal-laa-hi khai-runw-wa ab-qaa lil-la-zee-na aa-ma-noo	and what is with Allah, is better and more lasting for those who believe,	وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا
wa 'a-laa rab-bi-hum ya-ta-wak-ka-loon.	and put their trust in their Lord,	وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

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ned by Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Prophet is quoted in one of his oral traditions saying that, "Whoever kills anyone of the people of the Book will not inhale the fragrance of paradise." The Christian Community of Nadjran under Prophet's protection thrived. Prophet is quoted as saying that, "If anyone encroaches upon their right, I myself shall be his enemy."

Islam has never been interested in making proselytes. The concept of 'Jihad' and 'Jazia' has frequently been criticised, but one should not forget that the Prophet lived in a world where law of the jungle ruled. There was no state which guaranteed them its institution and secure existence to its citizens. Under such circumstances, Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) could not renounce the right of self-defence.

The expansionist spread of Islam was not a forced conversion of the subdued people. Orientalist, C.H. Becker, emphasises that, "It did not occur to the Muslims at all in the beginning to convert the subjected people." Scholars like Hugo Winkler, Leone Ceatani and C.H. Becker have convincingly proved that everywhere the subjected people enjoyed free exercise of their religion without any doubt. The treatment of the Jews by Islamic society cannot be considered as harsh.

It was under Islamic rule in Spain that medieval Judaism, against which an unscrupulous war of extermination had been previously waged by Orthodoxy, experienced its greatest flowering where its greatest philosopher, Rabbi Moshe Ben Maimon, taught. Bertrand Russell recognises that the "Calipate" was distinguished by free thinking latitudinarianism while the Christians remained fanatical. From the beginning, followers of Muhammad showed themselves tolerant in their dealings with conquered Christians, and to this toleration —which was in strong contrast to the persecuting zeal of the catholic church—the ease of the conquest and the stability of the empire were mainly due.

The spirit of tolerance and indulgence practised by Islamic rulers in Spain is a well-known historical fact. Famous historian, Sigrid Hunke, describes the end of the Islamic era in 15th century Spain when under catholic dominion, the spirit of tolerance and indulgence were over. Under Archhishop, Juan Ximenez, the Muslims and the rest of the flowering culture sank in a sea of terror in which waves of religious fanaticism devoured everything Every time they expressed their faith, every time they used their language, every word, every song, they were sent to the galleys, prosecuted and even burnt alive. Whatever the conquering purpose had not destroyed amongst the treasures of Arabic science and poetry, was dragged out and huge piles were thrown into the flames. Who can forget the mass expulsion and devastation of the most flourishing part of the world in a short span.

Islamic history reveals itself as a protector of the weak. During the middle ages when Emperor Leo had the Jews baptised by force, Spanish Jews sought protection from Turkey at the end of the 15th century. To accuse Islam as an intolerant religion is at variance with the teachings of Qur'an.

Islam has produced one of the most remarkable scientific traditions of any pre-modern civilisation—the astronomical writings of Al Furghani or Nasiruddin Touse, the geoditical, and geological works of Al Biruni, the medical and pharmacological text of Al Razi or Ibn Sina; the optical study of Ibn Al Haytham, or the mathematical studies of Ghiasuddin, Jamshed Kashani, or the algebra of Jabir Ibn Hayyam, and alchemical treatise of Khayyam are major achievements of Islam to science and civilisation.

The ignorance of history of Islam and misrepresentation of Islamic revival as some kind of dogma which threatens the world peace is a short-sighted attitude of critics of Islam. The political reawakening of the Islamic world should not be confused solely with the extremist attitudes of fundamentalism. To slap the desire of a Muslim with the slogan of "extremism" is injustice to the cause of mankind Freedom for everybody and malice towards none should be the notion of humankind. One can't separate peace from freedom because no one can be at peace unless he has his freedom.

—Courtesy: DAWN

AL-HADIS: Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Whoso takes loan of the properties of men intending to pay it back, Allah gives him means to pay it, and whoso takes loan intending to destroy it, Allah will destroy him on its account. —Bukhari.

* * * *

AL-HADIS: Ibn Omar (*Razi Allahu 'anhu*) reported: They (people) used to purchase foodgrain in a place confronting the market and sell it also in its place. Then the Holy Prophet (*Sallallahu 'alaihi wa sallam*) forbade them to sell it in its place till they take it in possession.

(Abu Daud).

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studied above such derogatory kind of approach. If the blind shall lead the blind, both shall fall into the ditch—this is what the Bible preaches. Ignorance from truth or reality is the worst kind of sin because it brings down a person to insignificance and contemptibility.

The disintegration of the Soviet state and German unification are manageable constructive problems for the West, but Islamic nations' return to history offers a subtle challenge to them. A bit of understanding is required because both sides by misunderstanding, rather than malice, can go wrong.

The general feeling that Islam lacks its own enlightenment to reconcile religion with modern thought because Islamic societies failed to keep up with the development of Europe in the 18th and 19th centuries, is an incorrect assumption. The reason that the 18th and 19th centuries were difficult times for Muslims was because of their colonial domination. Muslim nations have emerged from this domination only since last fifty years. There is absolutely no doubt that the main thrust of secular colonial imperialism was cultural in character, although it did serve commercial, strategic and expansionist interests of the colonial powers. The areas of greatest erosion under Western colonial powers was the Islamic faith and culture because this represented beliefs, values, attitudes and manners of a society.

Colonialism's underlying assumption was that race was a fundamental determinant of all history and culture; therefore the key beliefs which raised from such an underlying theory that the colony's culture was far inferior to the West's, people of the colonies ware racially different from their masters and this difference was hereditary and, thus, cultural inferiority was also hereditary. It was out of this assumption that a charter of change was promulgated for the colonies. The vision of transformation of inferior races through Western civilisation became the single-most object for the education of the colonial races. Through this re-education it was believed that the cultural life of the people can be transformed and proper military and political control could be established.

The Islamic nations are passing through a very delicate stage. They want to influence and find their lost roots, their beliefs, their values, attitudes and reassertion of identity. This might lead to revivalism in initial stages, but societies move forward not backwards. Let's take the example of the subcontinent Colonialism received support from evangelists, liberals and utilitarians. In eyes of these three schools of thought, Indian subcontinent's society was marked by a general corruption of manners and was sunk in misery. Each of these schools proposed solutions so that, according to Charles Grant, the subcontinent residents, who were a race of "men lamentably degenerate and base," could be trained for the benefit of mankind.

Islam on the move is a worry which is really uncalled for. The return of Muslim nations to history is the fulfilment of people's inspirations in a post-colonial era; this is the filling of a gap of disappointments. The Islamic societies have the ability to integrate their actions with modern thought. Slowly and steadily, the Islamic countries have shown their expertise in employing technology to the best use.

The very basic elements on which fundamentalism breeds are alien to Islamic thought. Fundamentalism thrives on social crisis, preaches religious orthodoxy and militancy, whereas Islam, on the other hand, views society as a divinely ordained institution. It emphasises on a social fabric for its society as necessary for imparting knowledge. Consultation, criticism and test of all knowledge against evidence forms the basis of 'Shura'. The principle of consensus (Ijma) and right to creativity belongs to all. In Islamic society, ethical values require the existence of others, interaction with them and justice to them. The concept of morality is essentially an ethic of action, not an ethic of intention.

Astonishingly, the knowledge in the West about Islam is limited; it is tarnished by centuries-old prejudices and misunderstandings. The critiques of Qur'an who read this Book should approach this work with respect. Qur'an preserves for mankind the pure and undistorted words of the Almighty. Even the non-Muslim experts of the Arabic language describe Qur'an as the most extraordinary work of expressive Arabic language and a masterpiece of literature.

The theme of tolerance in Islam is least known amongst the Westerners. Their general view of Islam that it was propagated by fire and sword by its fanatic followers is not subscribed by any single scholar In reality, Islam, in its very essence, has tolerance written on its brow Qur'an says, "Let there be no compulsion in religion". The conquest of Makkah is an example which, in Gabrieli's opinion, is a rare event in human history that, "a victor has exploited his victory with greater self-restraint and forebearance than Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*:

The people of Book, those possessing scriptures, are placed under the protection of Islam and forbearance towards them is ordai-

individual as well as society and links individualism with collectivism without any conflict or friction between the two. Preaching is a part of life of the people in the category of the Faithful and the Righteous. About them Qur'an Majeed says:

> "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity."

DIGNITY OF FAITH AND RIGHTEOUSNESS

Elsewhere in Qur'an Majeed, Allah says:

> "We have indeed created man in the best of moulds, then do We abase him (to be) the lowest of the low, except such as believe and do righteous deeds: for they shall have a reward unfailing.' (95: 4-6)

If man rebels against the good and goes after the evil, he will be pulled down to the lowest level of degradation. Though created in the very best of moulds, he cannot escape Judgement. On the other hand, those who put their faculties to the rightful use, will reach the topmost rung of the spiritual ladder. Man is created true and pure. He should not break the law of Allah for Allah guides not those who rebel and go against His law. Such defaulters will be punished and brought to disgrace in the Hereafter. They will undoubtedly be the losers.

The process of degradation is not arbitrary. It is based on Divine justice. Pre-ordained, or Destiny, does not mean a static attitude of a passive state of life. That Fate alone can do or undo things is a defeatist view of life, for Fate is unknown. Man has to strive his best to do the good and to refrain from the evil. He will be dealt with by Allah according to the quality of his efforts and deeds. In this context, Qur'an Majeed provides clear guidance in the parable of the generous man and the miser. It says:

> "Verily, (the ends) you strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to to the Best. We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the Best. We will indeed make smooth for him the path to Misery; nor will his wealth profit him when he falls headlong (into the Pit)" (92: 4-11)

Here again, it has been urged that Man without Faith and Righteousness is in loss.

CONCLUSION

Coming back to Surah Al-'Asr, it has to be realised that, though short, it is comprehensive in its content and meaning It is reported that there were two Companions *(Razi Allahu anhuma)* of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who on coming together, would not part unless they re-hearsed Surah Al-Asr to each other (Tabarani). An orientalist, Weil, tells that this Surah is said to have been recited in the mosque by the Holy Prophet shortly before his passing away. Allah knows better.

Imam Shafi'i *(Alaih Rahmah)* said that if the people followed the precepts of only this Qur'anic Surah with due attention, it would suffice for their reform in this world and betterment in the Hereafter. The Imam has succinctly indicated the importance and explained the lesson of Sura Al-'Asr.

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HOW WEST VIEWS ISLAM

ISLAM on the move is a major cause of worry for the West. Vehement debates are set off calling Islam the most intolerant and anti-democratic of all religions and describing the Muslim customs as "archaic Muslim practices." Islam is being presented by some extremist elements within the Muslim nations who, under the garb of serving Islam, resist any intellectual inquiry on Islam as virtual taboo.

The appalling social conditions, an unfortunate part of most of the present Muslim societies, are leading these countries towards radical political effect where religious orthodoxy and militancy is offered as an alternate to the acute suffering and misery of the masses. Devoid of real policies to alleviate the social crises engulfing the entire societies, militant strains and extremist views are nurtured to gain popularity.

The triumphant return to history of the Islamic nations is being seriously hampered by such short-sighted attitudes. These protective actions are leading to misunderstandings and maliciously coupling Islam with militancy and extremism This misunderstanding can be destructive and an unmanageable problem resulting into a global "Intefada".

On the other hand, the attitudes of the Western intellectuals to represent Islam as a merciless religion, where cutting off a person's hand for stealing is norm of the society and representing Islamic justice revolving around lashes of oil-soaked leather whip, is equally ignorant and unacademic superficial view of the Islamic thought and civilisation It is necessary that cultural and historical importance of Islam be

AL-QUR'AN

VERILY MAN IS IN LOSS

This is the second verse of Qur'anic Chapter 103, Surah Al-'Asr. The Surah reads:

"By (the Token of) Time (through the Ages), verily Man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth and of Patience and Constancy".

These are among the early verses revealed at Makkah. It was then the formative period of Islam and people needed to be told and guided about moral values of human life and the dignity that lies in virtue.

IMPORTANCE OF ISLAM

Here Time is denoted by the Arabic word 'Asr which has the connotation of fleeting or swift passage. Man physically exists in space, but all the same his life is correlated with time, or an appointed term. Time is therefore a dimension of physical existence. Allah has testified by swift-winged Time. This mystic reference emphasises the grim fact that the life-span of man is limited and short. He should therefore not lose its single moment but spend it in the pursuit of four things, that is to say, to have Faith, to practise righteousness, to disseminate Truth and to plead for patience. Without these four virtuous qualities, Man is indeed in loss.

Faith and Righteousness concern the individual. Truth and Patience are mutual and they have social aspect. A question arises as to why the subject matter of Divine dictum has been prefaced here with Time. There must exist a logical interrelationship between the two.

Affairs of Man, his growth and development, his ways of living and morals take shape in time. The good deeds that have been impressed in the Surah too take place in course of time. It is for this reason that Time's testimony has been called.

Life of Man is made of fractions of moments which add up to hours, days, months, and years. Time may be likened to life's capital. On its investment man may hope to earn profit, or dividend, but only if the investment is made rightly. Otherwise, he is bound to suffer loss and the loss will eat into his capital. Here the profit is related to this world as well as the Hereafter. Only the good one sends forward from here will come to his rescue in the Hereafter.

LIFE'S BARGAIN

Let us draw an analogy between human life and a business transaction In this bargain, a man who confines himself to material gain only, stands to lose spiritually. He enters upon the day in pursuit of worldly gain and comfort and lets the day pass in this effort. His account at the end of the day will show a deficit. He is in loss. The balance sheet of his deeds will show a surplus only when he has Faith, leads a virtuous life, and makes a contribution to the common welfare by preaching Truth and advocating Patience. In other words, he leads others on the path of Truth and Constancy.

IMPLICATION OF 'ASR

'Asr, besides referring to time through ages, denotes the time midway from the moment the sun begins to decline from its noonday zenith, and up to the coming on of the evening. It is the time, rather the swift-winged time, for offering the late afternoon ('Asr) Prayer. It is also the time when after the commotion of the day, one feels to look back for taking stock of his day's strivings and achievements. If they are virtuous, he enjoys the cool and refreshing tranquillity of the evening and looks forward to a peaceful repose by night. Otherwise, he is agitated and restless because the realisation of loss comes to him too soon and he repents.

For the sake of argument, let us suppose that life comprises only a single day. If this day is allowed to pass by without Faith, Righteousness, Truth and Patience towards nightfall, that is while dying the man feels the crushing burden of a huge loss unto his grave and later at the time of resurrection and on the Day of Reckoning.

THE FOUR ESSENTIALS

Of the four ordained essentials of a gainful human life, Faith is man's sheet anchor to weather the furious storm of worldly greed and temptation. Righteousness is the ladder for climbing up the spiritual heights. These two are concerned with one's individual self.

Man is, however, by his very nature a social creature. His purpose of life goes beyond individuality to mix with the social order around him. He has a duty towards the society of which he is a part. In order to maintain good social order and to remain within limits of general peace and mutual sympathy, Truth and patience are required to be exchanged among people. In this process of mutual give and take, the good multiplies and a sense of common gain is generated. If the situation be otherwise, man is again in loss. If mankind stands together with hope born of patience and truth generated by truth, man can withstand the fret and fume of the outer life and attain a state of peace within

Thus these verses take care of

take the consequences of their good or bad actions in this world and in the Hereafter? If anyone thinks like that, he is grossly mistaken.

Since Allah has endowed man with reasoning power, wisdom and the factulty of understanding, He has entrusted to him certain duties and responsibilities for which he will have to render an account to his Creator, in the Hereafter. Allah has shown man the two paths—one of Virtue and the other of Vice and allowed him freedom to choose between them according to his free will:

> "Did We not assign to him two eyes and a tongue and two lips and guide him to the two paths (of virtue and vice?") (90: 8-10)

Thus it becomes quite clear what is commonly called Pre-destination. Destiny, or Fate is really Allah's fore-knowledge of things and events —a fact which all men, whether Muslim or non-Muslim, must admit as true. In fact, there is no escape for them from this admission. It also becomes clear that whatever man does of good or bad, he does it of his own accord and at his own discretion and risk. This also explains why belief in Pre-destination, be it desirable or undesirable, good or bad, has been made an article of a believer's *Eeman* (Faith).

Allah, being the Creator of all things, is also the Creator of virtue and vice, good and bad, success and failure, health and disease, happiness and grief, enjoyment and suffering, etc, and man succumbs to one of these alternatives according to his own conduct, capacity and behaviour. Allah, in His infinite mercy, has commanded man to attribute all good things to Him and bad things to his own deeds.

> "Whatever of good befalls you (O man), it is from Allah and whatever of ill befalls you is from yourself." (4:79)

The wisdom of attributing good things to Allah lies in the fact that this leads man to render thanks to his Creator and Benefactor, Allah, and thanksgiving is in itself a great act of devotion that attracts Allah's blessing and favour. The virtue of thanksgiving is so valuable in the sight of Allah that He has held out an emphatic promise in the Holy Qur'an to increase the favour for which the recipient renders thanks to Allah.

> "If you give thanks I will give you more, but if you are thankless, then surely My punishment is dire." (14:7)

As for misfortunes, losses and failures that befall man in this life, Allah has advised him to attribute them to his own shortcomings, faults and misdeeds. By acting upon this divine advice man will feel disposed to modesty and humbleness. He will be inclined to repent and give up his sins and dedicate himself more sincerely to his duties. Allah never desires His servants to fall victims to dejection and despondency.

> "That you grieve not for the sake of that which has escaped you, nor yet exult because of that which has been given Allah does not love all arrogant boasters." (57:23)

Allah has said in His Book that man's success or failure depends on the efforts he makes and the sincerity and enthusiasm which he applies to his faculties according to his desired goal:

> ". . . .that no burdened one shall bear another's burden and that man has only that for which he makes effort." (53 39)

As man does not know what is for him in Allah's knowledge, or in other words, what is recorded in his "Destiny" or "Fate", he is advised to anticipate, and work for, the best, depending on Allah's mercy and His never-failing assistance.

CONCLUSION

1. Belief in Allah's Omniscience inevitably leads to belief in what is commonly called Pre-destination, Destiny or Fate.

2. Pre-destination, Destiny or Fate does not compel anyone to do nor not to do something. Allah has allowed man freedom to use his talents to the best of his ability to attain the goal he chooses for himself and take the consequences of his good or bad deeds.

3 Man should always hope that he has been destined by Allah for the best and should devote himself to the achievement of that "best".

4 He should attribute his achievements to the mercy of Allah and feel grateful to Him for this and attribute his failures and misfortunes to his own faults and lapses which he should always avoid in future.

This is a Muslim's attitude towards destiny or fate. Beyond this he is not allowed to brood over the issue. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has discouraged His Ummah to ponder over it.

AL-HADIS: Samorah-b-Jundub *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Beggings are scratches with which a man scratches his own face. So whoever likes may make them permanent upon his face, and whoever likes may avoid them—except a man's begging to a man of power or in an affair from which there is no escape.

(Abu Daud, Tirmizi, Nisai.)

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AL-QUR'AN

CONCEPT OF PRE-DESTINATION IN ISLAM

By Iqbal Husain Ansari

Belief in Destiny is one of the cardinal articles of Faith in the religion of Islam. It is incumbent on a Muslim to believe that everything good or bad, desirable or undesirable, that has happened, is happening, or happen in the future anywhere in the universe, or even in the Hereafter, is already predestined by Allah, the Creator Lord. Whatever has been predestined must come to pass in every detail as recorded in the Divine Record. The belief in Pre destination or Destiny, as it is generally called, is so binding that one who rejects it ceases to be a Muslim That is why the Muslims are dubbed fatalists by ignorant people. We shall, however, presently see that all men, whether Muslims or non-Muslims, who believe in Allah, God, Bhagwan or any kind of Supernatural Being, are bound to believe in Pre-destination, Destiny or Fate

No one will deny that Allah, God or the Supernatural Being, whom one believes in and worships is Omniscient and All-Knowing. So far as the Muslims are concerned, the divine atribute of possessing infinite knowledge has been repeatedly emphasized in the Holy Qur'an. Only a few verses are mentioned below:

> "....I know the secrets of the heavens and the earth; and I know that which you disclose and which you conceal..' (2:33)
>
> '....Whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth....." (3:29)
>
> "(He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapes Him in the heavens or the earth, but it is in a Clear Record" (34:3)
>
> — "And with Him are the keys of the invisible. None but He knows them. And He knows what is in the land and the sea Not a leaf falls but He knows it; there is not a grain amid the darkness of the earth, nothing of wet or dry, but (it is noted) in a Clear Record." (6:59)

These Verses confirm that Allah's knowledge of things is infinite. It encompasses all space and time As mentioned earlier, it is incumbent upon every Muslim to acknowledge the fact of this divine knowledge As regards non-Muslims, such of them as believe in some sort of Supernatural Being as their God, are bound to admit the attribute of this all-comprehensive knowledge for that Being. This is quite evident, because one devoid of this attribute cannot be invested with godhead

A person is born to righteous parents, is bred and brought up in congenial conditions and devotes his entire life to the worship of God and service to humanity. He dies a noble death and is admitted to the highest class of Paradise. On the contrary, there is a person born and bred in opposite conditons, becomes a criminal and murderer, is hanged and is consigned to the lowest dungeon of Hell in the Hereafter Now every detail of the lives of these two persons is preserved in Allah's knowledge in a form or record about which we know nothing The mode of this divine system of recording has been described by various names in the Holy Qur'an, e g "Clear Record" as in 10.62, 34-3 and 6:59. "Clear Register" as in 36:12, and "Preserved Table" as in 85:22.

Now can it be said that the persons in the above examples were compelled by their Destiny or Fate to do what good or bad they did and they were destined by Allah to

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Farewell Pilgrimage Sermon, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* declared:

> "You people! In truth, your Creator is one, your progenitor is one; there is no preference for the Arab over the non-Arab or for the non-Arab over the Arab, or for the white over the black, or for the black over the white, but that based on piety." (Musnad Ahmad)

CREED: In Islam, even the difference of religion does not allow to tilt the scale of justice. On account of the reputation of the Prophet of Islam as an impartial judge between the disputants, even the hostile Jews used to bring their cases to him for decision. The disputes were decided by him according to the religious laws of the parties. (Abu Daud)

CONCLUSION: We pray that the world at large, irrespective of colour or creed, draw a lesson from Islam to dispense justice to all and sundry and to enforce the rule of law administered on the basis of justice, and justice alone, impartially and fearlessly in all circumstances. May the law of the jungle disappear and man learns the meaning of justice as the foundation of human welfare as preached by Islam. Ameen!

—:o:—

In the name of Allah, the All-Compassionate, the Most-Merciful

COLOURED JUSTICE AT LOS ANGELES

LOS ANGELES—literally, the city of angels—witnessed a queer feat of American justice on Wednesday, April 29, 1992. In the words of a journalist, "At 3:15 on Wednesday afternoon, the jury foreman started to read out the not-guilty verdicts, acquitting police of illegally beating Rodney King. It was a verdict that seemed to fly in the face of an oft-broadcast amateur videotape that showed the four white policemen beating the seemingly helpless black suspect", Rodney King, a motorist.

The immediate public verdict termed it a clear case of "miscarriage of justice", while the US media described it as "justice gone haywire". It seems that the colour of the skin-black versus white—was the deciding factor of the case that went against Rodney King.

AFTERMATH: The black anger arose spontaneously and reached its peak in no time. It led to one of the worst race riots in the American history. It spread like wild fire. The toll was 49 dead; 2,116 injured; 4,500 arson fires; 9,000 arrests—one of the heaviest in the American history. Even curfew had to be clamped to control the situation that gave rise to a spree of looting, arson, and random killings. A state of emergency had to be declared and the National Guard was called out. Prolonged and widespread as the rioting was, President George Bush had to order 1,000 law-enforcement officials drawn from customs, immigration, and other services, to Los Angeles. He dispatched 1,500 marines and 3,000 army troops to act as the backdrops for the National Guard. He took the further extraordinary step of federalising the Guard and, to that end, putting them under the direct command of the Chairman of the Joint Chiefs of Staff. It took them almost a week to impart a semblance of normality. Race prejudices and colour hatred were at the root of the ugly happenings. that went to tilt the scale of justice with the aid of a white loaded jury.

PAST PLATITUDES: The USA claims to be the arsenal of democracy and champion of human rights. President Abraham Lincoln (1809-65) advocated "the government of the people, by the people, and for the people". President Woodrow Wilson (1856-1924) proclaimed that "the world must be made safe for democracy". Nagged by the question of slavery, he introduced a bill with the modest intention of abolishing it within the tiny District of Colombia, but it was flatly rejected. President John F. Kennedy (1917-63) pressed hard for a Civil Rights Bill which would guarantee equal status for the American Negro, but he was mercilessly assassinated before achieving his object. In short, despite their tall talks about human rights, the Americans have miserably failed to do justice to their own blacks and the coloured immigrant settlers. They need be told again and again what Islam teaches about justice and against colour discrimination.

JUSTICE: Islam counts justice as the corner stone of man's social order. It advocates justice free from fear or favour and above any prejudice of race, colour and kinship. It not only asks for the administration of justice but also for giving practical help to hold the scales even. Qur'an Majeed says:

> "O you who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor for God can protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily God is well-acquainted with all that you do." (4 135)

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), to highlight the sense of justice, said.

> "He who is appointed a judge among people has indeed been slaughtered without a knife." (Tirmizi/Ibn Majah)
>
> "God is with a judge so long as he is not unjust. And when he is unjust (purposely), God leaves and the Devil takes possession of an unjust judge." (Tirmizi/Ibn Majah)

It is not surprising that, seeing the state of affairs in America, its President Thomas Jefferson (1743-1826) said with sarcasm, "Indeed I tremble for my country when I reflect that God is just." Have things changed for the better since Jefferson? The latest episode of Los Angeles amply answers

COLOUR: Islam is the greatest exponent of singleness of mankind. It discards colour and race differences. Fourteen centuries ago, in his

AND SURELY IT (QURAN) IS TRUTH OF ASSU[illegible]

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المجلد ٤١ — ٧ صفر ، ١٤١٣ هـ الموافق ٧ اغسطس ، ١٩٩٢ م — العدد ٧

الحرية الدينية فى منطق الإسلام

— لقد احترم الاسلام حرية العقيدة وأرسى قواعدها ورفع شعارها . . .

— ومن هنا فاق الإسلام منع الإكراه فى الدين .

— إن الاسلام دين الفطرة ودين يتفق مع العقل . .

آثار قدرة الله فى الكون :

— إن كل ما فى هذا الكون ليشهد بوجود صانع حكيم وخالق مدبر عليم .

بسم الله الرحمن الرحيم

عن جابر رضي الله عنه قال قال رسول الله ﷺ اما بعد فان خير الحديث كتاب الله وخير الهدى هدى محمد وشر الامور محدثاتها وكل بدعة ضلالة .

(رواه مسلم)

يحذر الحديث الناس من ويلات البدعات ومن شر المحدثات ونرى من سوء الحظ ان البدعات والمحدثات في تزايد مستمر في ايامنا هذه فوقانا الله اياها .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
ابتداء من المجلد الـ - ٣٩:

داخل باكستان ٨٠ روبية باكستانية بإضافة ٢ روبيات في حالة التسديد بشيك من خارج كراتشي.
خارج باكستان ... ... بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

بالبريد الجوي — روبيات

- البلاد الأفريقية و الأوروبية والصين واليابان وماليزيا وسنغافورة و إندونيسيا — ٢٤٠,٠٠
- استراليا، كندا، جزائر فيجي، نيوزيلندة و الولايات المتحدة الأمريكية . — ٢٨٠,٠٠
- الجزائر، بنغلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبي، البحرين، بورما، الدوحة، دبي، الهند، الكويت — ١٦٠,٠٠
- سري لانكا، الشارقة و المملكة العربية السعودية — ٢٢٠,٠٠
- ساحة، أمريكا الجنوبية وجزائر الهند الغربية . . — ٣٠٠,

بالبريد البحري

(أ) الجزائر، بنغلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية . — ١٢٠,٠
(ب) جميع البلاد الأخرى . . . . . . — ١٧٥,٠٠

ثمن العدد الواحد (بما فيه أجرة البريد)
داخل باكستان ٥,٠٠ روبيات خارج باكستان: بالبريد الجوي ١,٠ دولار أمريكي .

أعداد المجلة السابقة بنسبة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ، ل... ... روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية في المجلة مدى الحياة
لساكني باكستان ١٠٠٠, روبية ولغير ساكني باكستان ٢٥٠, دولارا أمريكيا .

جميع المراسلات
باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد، جمشيد رود ،
كراتشي - باكستان

هواتف
المكتب الرئيسي ٢٢٦٥٩٧-٩٩
المكتب الفرعي ٥٢١٣٢٥

التسديد مقدما

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الحرية الدينية فى منطق الإســـلام

لعل من الحقائق التى لا يمارى فيها أحد من المنصفين ـ مسلما كان أم غير مسلم ـ أن الاسلام قد انتشر فى عهده الأول بسرعة مذهلة لم يعرف لها مثيل فى الديانات أو الدعوات السابقة واللاحقة .

وقد دفعت هذه الحقيقة كثيرا من المؤرخين والباحثين الى البحث عن الأسباب التى كانت وراء هذه الحقيقة .

وقد أشار كل منهم الى ما هدى اليه بحثه وتأمله ، فنهم من ذهب الى أن السبب يرجع الى ما وقر فى قلوب المؤمنين به من ضرورة تبليغه الى البشر فى كل مكان بوصفه دينا عاما أرسل به نبينا محمد صلوات الله وسلامه عليه الى الناس كافة، ومنهم من رأى أن السبب يرجع الى ما حمله هذا الدين من مبادىء وقيم كانت تمثل ـ وما زالت ـ خلاصا للشعوب المضطهدة ، وعزاء للفقراء والعبيد والمستغلين ، باعتباره ثورة تحررية واجتماعية تعمل على تحقيق كرامة الانسان وسعادته فى الدنيا والآخرة .

واذا كنا لا نشك فى أن يكون السبب ـ فى انتشار الاسلام بسرعة فاقت كل حد ـ راجعا الى هذا وذاك معا ، فاننا نرى أن الحرية الدينية التى قررها الاسلام والسماحة التى اتسمت بها الدعوة الاسلامية ، وتسامح المسلمين مع أعدائهم ، يعتبر من أهم العوامل التى كانت وراء انتشار الاسلام

ونحن اذ نتحدث فى هذا المقال عن الحرية الدينية لابد أن نوضح حرية العقيدة فى الاسلام ، ولابد أن نبين الهدف من الحرب فى الاسلام ، ثم نشير الى معاملة المسلمين وتسامحهم مع أهل الديانات الأخرى

حريـــة العقيـــدة :

لقد احترم الاسلام حرية العقيدة ، وأرسى قواعدها ، ورفع شعارها وقاتل من أجلها واعتبر الفتنة فى الدين أشد من القتل ، وجعل الأساس فى الاعتقاد أن يكون بالاختيار الحر ، قال تعالى « وقل الحق من ربكم ، فمن شاء فليؤمن ، ومن شاء فليكفر» (الكهف : ٢٩) وأن يكون أساس الاختيار سليما ، فلا يكون فيه اغراء ، وأن يقوم بكل ما يوحيه عليه دينه طالما مختارا ان أراد ، وعلى ذلك تتكون

حرية الاعتقاد من عناصر ثلاثة :

أولها : تفكير حر غير خاضع التقليد ، أيا كان من يقلده ، سواء أكان الآباء الأولون ، أم الأقوياء الحاضرون

ثانيهما : منع الاكراه على عقيدة معينة بتهديد أو تعذيب أو اغراء بالمحرمات والخبائث

ثالثهما : أن يكون حرا فى العمل بمقتضى دينه ، لا يمنعه اضطهاد من الظهور بدينه أو الجهر به واقامة شعائره .

ومن هنا فان الاسلام منع الاكراه فى الدين ، قال تعالى « لا اكراه فى الدين قد تبين الرشد من الغى » (البقرة : ٢٥٦) وذلك لأن الايمان الصحيح الذى يريده الاسلام — هو ما وقر فى القلوب وصدقه العمل ، ولا يمكن أن يتأتى هذا باكراه واجبار فقد ينفع الاكراه فى خضوع الأعناق والرقاب ، ولكنه لا يجدى أبدا فى اقناع العقول وتسليم القلوب ، والله لا يريد ايمانا ظاهريا ولا أعناقا خاضعة ، وانما يريد ايمانا حقيقيا راسخا فى القلب ومبنيا على العقل ، ومن ثم فانه يقول لنبيه صلوات الله وسلامه عليه « افانت تكره الناس حتى يكونوا مؤمنين » (يونس : ٩٩) وقد روى أن أحد الأنصار أراد أن يحمل ابنين له على الاسلام كرها ، فنهاه النبى ﷺ عن ذلك . وقد حرص المسلمون من بعده على الا يكرهوا أحدا ، وانه ليروى فى ذلك أن عجوزا نصرانية قابلت عمر ابن الخطاب لحاجة لها عنده ، وبعد أن أداها لها دعاها الى الاسلام ، ولكنه خشى أن يكون فى ذلك — وهو الامام القوى — اكراه لها ، فقال : اللهم انى لم أكرهها ثم تلا قوله تعالى « لا اكراه فى الدين قد تبين الرشد من الغى » .

واذا كان من الحق أن الاسلام — كما رأينا — يقرر حرية العقيدة ، فان من الحق أيضا أنه لم يفرض القتال أو الحرب على المسلمين الا لتأمين هذه الحرية ورد الاعتداء عليها ، وذلك لأن أى دعوة جديدة تجد من يتصدون لها محاولين أن يسدوا الباب أمامها وأن يقضوا عليها فى مهدها ، وأن يهددوا الداعين اليها حتى لا يقدم الناس عليها ، وهذا ما كان من المشركين الذين تصدوا للدعوة الاسلامية منذ ظهورها ، وحاولوا القضاء عليها فى مهدها ، وهددوا أتباعها وآذوهم ، حتى يثنوا الناس عن اعتناقها ويسدوا الباب أمامها ، وكان لابد عندئذ من عمل يؤمنها ويمهد طريقها لتأخذ سبيلها الى القلوب ، فكان الجهاد أو القتال

فالقتال اذن كان لحماية العقيدة الاسلامية وتأمين الدعوة اليها من غير اكراه ولا اغراء وفتنة ، وكان لحماية الأديان ودفع الاعتداء عليها أيا كانت صورته ، قال تعالى « أذن للذين يقاتلون بأنهم ظلموا و أن الله على نصرهم لقدير » (الحج : ٣٩) .

ومع أن الاسلام قد أذن بالقتال لحماية الأديان ودفع الاعتداء والظلم فانه دعا المؤمنين الى السلم عامة قال تعالى « يا أيها الذين آمنوا أدخلوا السلم كافة ولا تتبعوا خطوات الشيطان » (البقرة : ٢٠٨) وطالبهم بالاستجابة لدعوة الى السلام والانتهاء عن الحرب قال تعالى « وأن جنحوا للسلم فاجنح لها وتوكل على الله » (الأنفال : ٦١) واعتبر الاسلام الذين يدخلون معه فى القتال أو يعتدون عليه وعلى أتباعه هم المحاربون وحدهم ، وأما الذين لا يدخلون فى الحرب أو يقفون محايدين لا ينضمون الى أحد ، فانه أعتبرهم مسالمين ولو لم يكونوا مع المسلمين ، قال تعالى « فان أعتزلوكم فلم يقاتلوكم والقوا اليكم السلم فما جعل الله لكم عليهم سبيلا » (النساء : ٩٠) ونهى الاسلام عن قتال كل من يلقى السلام ولو كان يدين بغير الاسلام ، قال تعالى « ولا تقولوا لمن ألقى اليكم السلام لست مؤمنا ، تبتغون عرض الحياة الدنيا فعند الله مغانم كثيرة » (النساء : ٩٤)

ونود — بعد أن وضحنا فلسفة الحرب فى الاسلام وبينا أنها لا تتنافى مع حرية العقيدة التى يقررها — أن

تنبه الى خطأ أولئك الحاقدين على الاسلام الذين أرادوا تشويهه فزعموا أن الاسلام قد انتشر بحد السيف والغلبة والقوة ، وأن القتال كان فيه لحمل الناس بالقوة .

والواقع أن هذا الزعم لم يصدر عن بحث وتأمل ، وليس فيه شيء من الانصاف ، وليس فيه شيء من الصواب ، وليس فيه نصيب من الحق ، وانما هو قلب للحقائق ومغالطة تاريخية ، دفع اليه الحقد الأسود الذي يعمى صاحبه عن رؤية الحقيقة ، ويجنح به عن الانصاف . ومن الحق الذي اعترف به المنصفون أن الاسلام لم ينتشر بحد السيف ولم يجبر أحدا على الدخول فيه ، ومن السخف الواضح القول بأن انسانا يشهر سيفه أو سلاحه ليقتل الناس أو يستجيبوا لدعوته ، وكيف يصح هذا الزعم مع ما فيه من تناقض صريح لقول الله لنبيه «ادع الى سبيل ربك بالحكمة والموعظة الحسنة ، وجادلهم بالتي هي أحسن» (النحل : ١٢٥) .

ان أولئك الحاقدين قد أعظموا الفرية على الناس وعلى الحقيقة ، ولم ينصفوا أنفسهم ، ولو انصفوا أنفسهم وتأملوا الوقائع التاريخية في أخبار الدعوة الاسلامية ، لعرفوا أن المسلمين لم يعتدوا على أحد ، ولم يشنوا حربا ليكرهوا أحدا على الدخول في دينهم ، وانما كانوا يردون العدوان ، ويؤمنون الدعوة ، ويحمون حرية العقيدة .

ان المسلمين الذين ذاقوا الأمرين من مشركي قريش ، وتحملوا من الوان التعذيب والاضطهاد ما تحملوا ، وأخرجوا من ديارهم بغير حق الا أن يقولوا ربنا الله ، لم يعمدوا بادىء ذي بدء الى شن عدوان على من آذوهم واضطهدوهم — بعد أن أصبح لهم شأن في المدينة ، ولم يفكروا في الانتقام من قريش ، ولم يعمدوا الى القوة الا بعد أن تصدت لهم القوة وأرادت أن تثنيهم عن دعوة الناس الى دينهم ، لأن القوة لا تحارب بالحجة والحكمة ، وانما تحارب بالقوة ، ولهذا فإنهم سالموا الحبشة ولم يحاربوها وحاربوا فارس ولم يسالموها لأن «كسرى» أرسل الى عامله باليمن يأمره بأن يأتي له بهذا الراعي (يقصد محمدا ﷺ) مقيدا بعد أن يؤدبه أو يضرب عنقه ويرسله اليه

ويمكن القول على وجه الاجمال — خوفا من الأطناب الذي يضيق عنه المجال — أن الحرب في الاسلام كانت — وما زالت — ردعا للطغاة ، وتأمينا العقيدة ، ومنعا للفتنة في الدين ، وردا للعدوان والافتئات على حق الحياة وحق الحرية الدينية .

واذا كانت الحرب في الاسلام ضرورة يضطر اليها المسلمون ، فان الاسلام نظر اليها على أنها حريق يجب اطفاؤه بأسرع ما يمكن ، وتخفيف ويلاته بقدر ما يستطاع ، فكان الأمر للمسلمين دائما بالا يقتلوا طفلا ولا شيخا ولا امرأة ، والا يحرقوا نخلا ولا يقطعوا شجرا ، والا يقاتلوا الا الذين يقاتلونهم ، قال تعالى «وقاتلوا في سبيل الله الذين يقاتلونكم ، ولا تعتدوا ، أن الله لا يحب المعتدين» (البقرة : ١٩٠)

وفي نهاية هذا المقال نود أن نؤكد أن الاسلام دين الفطرة ودين يتفق مع العقل ، وهو دعوة الى سبيل الله بالحكمة والموعظة الحسنة ، وهو دين الحرية والعدل والمساواة والتسامح ، وهذه المبادىء والقيم والمثل هي التي حملته يعرف طريقه الى قلوب الناس فدخلوا فيه أفواجا ، وهو ايضا بهذه المبادىء يستولي على قلوب وعقول كثير من الناس في عصرنا بعد أن ضلت بهم السبل ، لأنه الدين الذي أراده الله للانسانية عامة وهو النور الذي يرشد الناس الى طريق الحق ، والمنهج الذي يحقق لهم السعادة .

عبد المقصود عبد الغني

آثـار قـدرة الله فى الكـون :

(متبع من العدد السابق)

ـ وفى ذلك يقول سبحانه : فى صورة الاستفهام الانكارى :

« أفرأيتم ما تمنون ءأنتم تخلقونه أم نحن الخالقون نحن قدرنا بينكم الموت وما نحن بمسبوقين . على أن نبدل أمثالكم وننشئكم فى ما لا تعلمون . ولقد علمتم النشأة الأولى ، فلو لا ، تذكرون أفرأيتم ما تحرثون ؟ ءأنتم تزرعونه أم نحن الزارعون لو نشاء لجعلناه حطاما فظلتم تفكهون . إنا لمغرمون . بل نحن محرومون . أفرأيتم الماء الذى تشربون ؟ ءأنتم أنزلتموه من المزن أم نحن المنزلون لو نشاء جعلناه أجاجا فلو لا تشكرون . أفرأيتم النار التى تورون ؟ ءأنتم أنشأتم شجرتها أم نحن المنشئون . نحن جعلناها تذكرة ومتاعا للمقوين . فسبح باسم ربك العظيم » (سورة الواقعة الآيات ٥٨-٧٤) .

كما يلفت القرآن نظر الانسان الى تدبر خلق الابل ، وهى بين يديه لايحتاج الى بحث ولا الى سفر طويل ، ثم يتجه به نحو السماء التى تظله بنهارها الواضح ، وبغروبها البديع ، وبليلها المظلم الموحش ، وبنجومها المتلألئة ، ثم بشروقها الوضاء ، ثم يوجه نظره الى الجبال التى يلجأ اليها ليستريح من آلام الكد والعمل ، وفى هذه الجبال يبنى كهوفه ومغاراته التى تضمه وما معه من حيوان ، ثم بعد ذلك كله يوجه نظره الى الأرض التى يعيش عليها ، ويأكل من خيراتها .

« أفلا ينظرون الى الابل كيف خلقت ، والى السماء كيف رفعت ، والى الجبال كيف نصبت ، والى الأرض كيف سطحت . فذكر إنما أنت مذكر لست عليهم بمسيطر » (الغاشية : ١٧-٢٢)

أن كل ما فى هذا الكون ليشهد بوجود صانع حكيم ، وخالق مدبر عليم ، هو الله سبحانه وتعالى .

ورحم الله من قال :

وفى كل شىء له آية تدل على أنه الواحد .

نسأل الله تعالى أن يهدينا سواء السبيل .

ـــ د. شعبان محمد اسماعيل

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته   لكل هول من الأهوال مقتحم

Transliteration	Translation	Arabic
wa ma-daa ma-sa-lul-aw-wa-leen.	and the example of the former people has passed (before them).	وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ۝
9. *Wa la-in sa-al-ta-hum man kha-la-qas-sa-maa-waa-ti wal-ar-da*	9. And if you ask them: Who created the heavens and the earth?	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
la-ya-qoo-lun-na kha-la-qa-hun-nal-'a-zee-zul-'a-leem.	Indeed, they shall say: The Mighty the All-Knowing created them.	لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝
10. *Al-la zee ja-'a-la la-ku-mul-ar-da-mah-danw-*	10. He Who made for you the earth a cradle,	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا
wa ja-'a-la la-kum fee-haa su-bu-lal-la-'al- la-kum tah-ta-doon.	and made for you therein paths that you may find guidance;	وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝
11. *Wal-la-zee naz-za-la mi-nas-sa-maa-i maa-am-bi-qa-dar.*	11. And who sent down from the sky water in (due) measure,	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
Fa-an-shar-naa bi-hee bal-da-tam-mai-taa.	then We revived thereby a dead (parched) land.	فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا
Ka-zaa-li-ka tukh-ra-joon.	Thus shall you be brought forth (to life).	كَذَٰلِكَ تُخْرَجُونَ ۝
12. *Wal-la-zee kha-la-qal-az-waa-ja kul-la-haa*	12. And Who created the pairs, all of them,	وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
wa ja-'a-la la-kum-mi-nal-ful-ki wal-an-'aa-mi maa tar-ka-boon.	and made for you boats and animals on which you ride	وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Soo-ra-tuz-zukh-ruf	***SOO-RA-TUZ-ZUKH-RUF***	
Mak-keey-yah	**Revealed at Makkah**	
Ru-koo-'aa-tu-haa 7	**SECTIONS 7**	
Aa-yaa-tu-haa 89	**VERSES 89**	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	**In the name of Allah, the All-Compassionate, the Most Merciful.**	
RU-KOO' 1	**SECTION 1**	رکوع ١
1. *Haa-meem.*	1 Haa meem.	حٰمٓ
2. *Wal-ki-taa-bil-mu-been.*	2 (We swear) by the revealing Book (that)	وَالْكِتٰبِ الْمُبِيْنِ
3. *In-naa ja-'al-naa-hu qur-aa-nan 'a-ra-beey-yal-*	3 Surely, We have made it an Arabic Qur'an,	اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا
la-'al-la-kum ta'-qi-loon.	so that you may perhaps understand, (it).	لَّعَلَّكُمْ تَعْقِلُوْنَ
4. *Wa in-na-hoo fee um-mil-ki-taa-bi la-dai-naa la-'a-leey-yun ha-keem.*	4 And surely it (the Qur'an) is with Us in the Original Book (the Lauh-i-Mahfooz), Sublime, full of Wisdom.	وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ
5. *A-fa-nad-ri-bu 'an-ku-muz-zik-ra saf-han an kun-tum qau-mam-mus-ri-feen.*	5 Shall We then keep back the Message from you for you are a transgressing people	اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ
6. *Wa kam ar-sal-naa min-na-beey-yin fil-aw-wa-leen.*	6. And how many a Prophet have We sent among the former peoples!	وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ
7. *Wa maa ya'-tee-him-min-na-beey-yin il-laa kaa-noo bi-hee yas-tah-zi-oon.*	7. And never did a Prophet come to them but they mocked at him	وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ
8. *Fa-ah-lak-naa a-shad-da min-hum bat-shaw-*	8 .So We destroyed people who were stronger than they in power,	فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا

Transliteration	Translation	Arabic
52. *Wa ka-zaa-li-ka au-ḥai-nāā i-lai-ka roo-ham-min am-ri-naa.*	52. And thus have We sent to you a Spirit (Gabriel) by Our command.	وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ
Maa kun-ta tad-ree mal-ki-taa-bu wa lal-ee-maa-nu wa laa-kin ja-'al-naa-hu noo-ran-	You did not know what is the Book, nor what is the Faith, but We have made it (the Book) a light!	مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا
nah-dee bi-hee man-na-shāā-u min 'i-baa-di-naa.	We show with it the way to such of Our servants as We will.	نَّهْدِيْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ
Wa in-na-ka la-tah-dēe i-laa ṣi-raa-ṭim-mus-ta-qeem.	And surely you do guide (men) to a straight path—	وَاِنَّكَ لَتَهْدِيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ
53. *Ṣi-raa-ṭil-laa-hil-la-zee la-hoo maa fis-sa-maa-waa-ti wa maa fil-arḍ.*	53. The Path of Allah to Whom belongs what is in the heavens and what is in the earth.	صِرَاطِ اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
A-lāa i-lal-laa-hi ta-ṣee-rul-u-moor.	Beware! To Allah shall eventually return (all) affairs.	اَلَآ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ

CHAPTER 42 ASH-SHOO-RAA ENDS HERE. تمت هنا بحمد الله سورة ٤٢ ـ الشورى

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة الإنجليزية المتداولة السهلة الفهم مع الكتابة الصوتية للنص العربي بالحروف الرومانية و ذلك تسهيلا على قرائنا الكرام النطق الصحيح بكلمات نص القرآن العربي ، خاصة الذين ليس لديهم الإلمام اللازم باللغة العربية و نرجو من إخوتنا القراء الكرام أن يبذلوا أحسن إهتمامهم بدرس الكتاب المقدس .

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث	ḥ=ح	z=ذ	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ء=' (Jerk)	
Bold	Madd	آ=ãã	وٓ=õõ	یٓ=ẽẽ	Fine	Madd	اٰ=āa	وٰ=ōo	یٰ=ēe

RU-KOO' 5 (Contd.) — SECTION 5 (Contd.) — رکوع ۵ (متبع)

49. *Lil-laa-hi mul-kus-sa-maa-waa-ti wal-arḍ.*

49. To Allah belongs the sovereignty of the heavens and the earth.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

Yakh-lu-qu maa ya-shãã.

He creates what He wills;

يَخْلُقُ مَا يَشَآءُ

Ya-ha-bu li-mainy-ya-shãã-u i-naa-ṡanw-

He grants female (offspring) to whom He wills

يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا

wa ya-ha-bu li-mainy-ya-shãã-uz-zu-koor.

and grants the male (off-spring) to whom He wills.

وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ

50. *Au yu-zaw-wi-ju-hum zuk-raa-nanw-wa i-naa-ṡaa.*

50. Or He grants them both, male and female (offspiring),

اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا

Wa yaj-'a-lu mainy-ya-shãã-u 'a-qee-maa.

and makes barren whom He wills.

وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا

In-na-hoo 'a-lee-mun qa-deer.

Surely, He is All-Knowing, Omnipotent.

اِنَّهٗ عَلِيْمٌ قَدِيْرٌ

51 *Wa maa kaa-na li-ba-sha-rin ainy-yu-kal-li-ma-hul-laa-hu il-laa wah-yan au minw-wa-rãã-i ḥi-jaa-bin-*

51. And it is not for a human being that Allah should speak to him, except by Revelation or from behind a veil

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ

au yur-si-la ra-soo-lan fa-yoo-ḥi-ya bi-iz-ni-hee maa ya-shãã.

or that He sends a Messenger (angel), then he (the angel) reveals by His leave that which He wills

اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ

In-na-hoo 'a-leey-yun ḥa-keem.

Surely, He is Sublime, Wise

اِنَّهٗ عَلِيٌّ حَكِيْمٌ

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their long-distance service to 'reach out and touch someone'.

If there is one person who typifies the direction the United Stated was heading for as far back as World War One, it is Hemingway. His life and his books parallel the road to amorality. In the beginning of his career he profited from those days when the dollar was king and Europe was the 'playground' for Americans.

(F. Scott Fitzgerald put it sarcastically in 'Babylon Revisited': when there was snow all over Paris, "if you didn't want it to be snow, you just paid some money'. But Fitzgerald knew what was happening to America and the dream the country was trying to realize. He very finely delineated the dissipation of that dream in his novel, The Great Gatsby but it was too painful and hence no one paid much attention to him).

In Hemingway's early stories and novels, the absence of morality was clear, depicted as a consequence of the brutality of war and concomitantly expressed in burtal terms. His heroes suffered from 'moral wounds', one of them in fact having been injured in the war as to render him incapable of having any sex.

But soon, Hemingway's name became synonymous with the playground and later with hedonism and eventually with amorality. His heroes indulged in sheer pleasure—bullfighting, big game hunting big game fishing war—all of them filled with violence of one kind or another.

Hemingway eventually became the most famous writer in the history of the United States and one of a very few who made the front pages of newspapers. He was therefore widely read, thus becoming an exceptional writer in one other respect. He, too, joined the very few authors whose books were avidly read both in the public world and academia And there is the rub.

One of the major reasons for his popularity in the university world was that his amorality—characteristic of almost all his later works—appealed to professors and students alike Here was a world they aspired to, one without any restrictions whatsoever. As a result, without intending to, there was a tacit support for what was already taking place in society.

So that when American society achieved its peculiar kind of freedom—an amoral ethos—it did so because the upholders of the most vital part of culture sanctioned it. Without that underpinning, there might have been some hope for this country. Right now there isn't any hope and the most tragic thing about all of it is that the American people are not aware of it

—Courtesy: DA'WAH

——:o:——

ISLAMIC RENAISSANCE IN UZBEKISTAN

The traders around Tashkents' main market have taken down their signs written in the Cyrillic alphabet —imposed on them by what they regard as communist colonisers—and have put up signs in Uzbek instead.

But they are divided on whether to write their new signs in Latin or Arabic characters.

This division is reflected among Uzbekistan's intellectuals as well. The leader of the nationalist opposition movement Birlik, Abdumanov Pulatov, explains "It's not a purely literary debate After 70 years of communist dictatorship, we must choose either a Western-style, secular society, or an Eastern-style, religious one".

Birlik itself has avoided committing itself to a public position in this sensitive debate because it threatens to split the movement.

As the Uzbek government decides what language its mainly turkic-speaking citizens should use in future. Muslim influence is spreading.

Young women, wearing veils and receiving instruction at the new Qur'anic school, are now a common sight in the capital. A Muslim institute for teaching young men has been set up as well and the capital's mosque is being restored.

Indeed, the number of mosques built in the republic since perestroika loosened religious restricitions in 1988 has risen from 85 to 400, many of them in the Ferghana valley in the traditionalist south.

The vice-president of the Muslim Spiritual Directorate of Central Asia, Kadirov Zakhikhan, a bearded 50-year-old proudly explains that money donated by the faithful abroad has fuelled the building-spree.

Delegations of Saudis, Libyans, Iranians, Kuwaitis and Egyptians have been visiting the Uzbekistan capital, all promising money for religious education.

"We want Islam to be the official religion' says Zakhikhan. Eighty-six per cent of Uzbekistan's population of 21 million people are Muslims.

"The country should return to the Shari'a because it is its history and culture".

He says he is convinced that in the next decade, Uzbekistan will be an Islamic state.

—Courtesy: DAWN

——:o:——

"You know", he explained, "that your uncle and me own a stationery store. Well, one day a customer comes in to buy some pencils. He hands me a twenty—dollar bill and I mistake it to be a one-dollar bill and I give him the change accordingly. But the customer doesn't notice. He's heading for the door and I look at him and at the twenty-dollar bill and then I realize I am faced with a moral question: 'Do I share the twenty-dollar bill with your uncle or not'"?

More often than not the Americans appear to be a people who are as the Qur'an puts it, lost in darkness (zulmat) after their ephemeral light has disappeared. They neither listen to those who talk sense, nor do they know what to do.

'Whatever became of sin'? asks William F. Buckley, Jr., who shares with the fundamentalists much of the conservative ideology, in a recent issue of The New York Times Magazine. It is, not surprising, precisely the question Karl Menninger of the Menninger Clinic asked in his book published in 1973, Whatever Became of Sin?, a volume aimed at solving all kinds of social problems through 'an ethical system for today's world'. The book sold more than 125,000 copies in hardcover alone and about twice as many in paperback.

The question these authors should be asking is, 'Is anyone listening? Is anyone listening to those who remind the people of vital necessity of values to keep society together?

The majority of Americans simply do not know that they are committing some wrong. And when the very few do, they do not know what to do about it.

A fine, recent example is a school's attempt to cut down and eventually eliminate promiscuity. It forbade the holding of hands within the school buildings. Evidently, educators still have to learn about the youngsters they have to deal with. The students reacted with the way they usually do, by overdoing what has been forbidden. Worse, they took to the city streets in a demonstration. Many were arrested and thrown into jail.

A sorry state of affairs, in a country which considers itself the greatest in the world.

How did all this come about? The reasons should be of special interest to Muslims all over the world, especially to those attracted to the glamour of things American.

One of the chief reasons is not far to seek. Hollywood. It is difficult to believe nowadays that at one time amorality was largely confined to the cinema screen. People then had a moral and ethical sense. One has only to compare crime figures to those of today. Nowadays. movies and television shows are so highly emulated that at times it is difficult to distinguish between what is happening on the screen and what is happening in real life Show business dominates this country. Movie and television stars are worshipped. The stars consider themselves sacrosanct. When the Reagans moved into the White House, they behaved like royalty and talked of the Carters as common people.

Another important reason is one that created an enormous chasm between what happened before and what happened afterward. World War Two. It was a war when, to quote Nietsche 'everything was permissible'. It was, as everyone knows, the most brutal war ever fought.

It was during that period that compassion disappeared. Other countries might have recovered it, but not the United States. In addition, that brutality and that freedom to do anything one wanted without any restraint whatsoever did not disappear in this country with the end of the war. Both persisted and, worse, increased.

The Americans wear basking in what then appeared to be a perpetual and luxurious sun. The United States had gone into the war a debtor nation and it emerged a creditor nation, with all the allies owing it millions upon millions of dollars The war effort had also helped to enrich the country.

With affluence came an increase in the two other factors that helped sunder human relationships, the automobile and the telephone.

The automobile gave individuals a power they did not otherwise possess, a power that enabled them to do a number of things unabated It enabled them to disappear from the scene where they had done wrong. If a person didn't like a neighbour, he or she moved, to another part of town, to another town, to another part of the country almost a continent away.

The ensuing mobility became a habit, most often in its worst aspect. More and more Americans moved away from their parents and, equally significant, away from their roots. This has become so much of an accepted part of American life that no one nowdays asks whether 'street people', those so poverty-stricken that they have to live in the streets, have any relatives.

The telephone further exacerbated what was rapidly becoming an American way of life, fragmentation Personal visits became a thing of the past. People talked with even the closest relatives only over the phone. This, too, became widely accepted. As a result, practically everyone overlooks the irony of a telephone company' television commercial, which asks people to use

I must admit, however, to one question which continued to bother me until most recently. Was Rumi's society an ideal or did it really exist?

Then, a couple of weeks back, I read in a special travel supplement to the New York Times of an American author, Annie Dillard, giving a short description of her 'sojourn' in North Yemen. She was there during an earthquake and she described how people shared their possessions with the victims and gasoline station owners 'opened their tanks' so that the gasoline would be free and how wage earners contributed one month's wages.

A Yemeni told her of some of his people's responsibilities: 'If someone is sick, or old, or poor, well, we give our food; we get that person clothes; we build for a widow a new house if the old one is falling down'.

The remarkable thing about Dillard's description is how full of appreciation it is. Most American travellers, returning from Islamic countries, do not give positive reports of Muslims, even those who have been hospitable to them. They were unable to see any women, these travellers complain, except those who were heavily veiled. They mention how exasperated they became because of the constant references to God and the frequent addition of Insha'-Allah to statements about the future. Even writers sympathetic to Islam often reveal a bias. They describe the tasbih as 'worry beads', without any regard to what dhikr is and how serenity is achieved through the remembrance of Allah.

Rumi's story presupposes a vital aspect of the Islamic ethos, the presence of a moral understanding among all the people. The trust the wife places in the King, the treatment of her husband at the palace gates, the ready acceptance of his meagre offering the fact that those with the King also took this acceptance in stride, the way the husband was treated in the King's city.

A world, in short, so conspicuous by its absence in this narcissistic country called the United States. There is a moral aridity here which parches the throat and lips and which also parches the soul. It is best summed up in a joke.

There was a rich girl in a class which was assigned to write on a poor family. 'Once upon a time' she wrote, 'there was a poor family. The father was poor, the mother was poor, the children were poor, cook was poor, the maid was poor, the butler was poor and the chauffer was poor'.

The United States is that girl, unable to see beyond a very limited set of assumptions it holds dear. After all, its people insist that their country is the epitome of civilization by virtue of its abundance of wealth and weapons (their only criteria for judging whether a county is civilized).

There is something drastically lacking and that is a commonly understood sense of either morals or ethics.

The United States today is, in short an amoral world. Not immoral, which presupposes the existence of morals, which in turn means that the people are fully aware that they are doing wrong when they do, but amoral. A 'people' as the Qur'an puts it, 'without any awareness (of right or wrong)'. (11:29)

People are killed here for the little money they possess and they are killed without the least compunction. The murderers bring to mind Lieutenant Cally who dismissed the My Lai massacre he was responsible for as *'no big deal'*.

One might argue that there is a resurgence of religion here in the United States and point to the rising number of church-goers. But figures are deceptive. Religion has become a ritual confined to the sabbath. What people do the rest of the week appears to have no connection with what is expressed in church. And yet national leaders insist on calling America a Christian country.

What people say and what people do are two completely different things. Reagan was, some months back, described as a great Christian, despite the fact that he doesn't attend church. Ironically, while this statement was being made, a former president, Jimmy Carter did not concern himself with labels. With his Christian service group, he came to New York, renovated an apartment complex to be used by the poor, and left without seeking any publicity.

Religion here is at best lopsided. One watches with fascination a fundamentalist Christian church service in a huge auditorium filled with impeccably dressed people listening to a group of teenagers singing a song relegating everyone else to hell—Catholics, Jews Muslims, Marxists, Atheists. The people are all white. There is not a single black or brown face there. Equally difficult to accept is that church priests and ministers describe as 'bums' those without homes or food or clothes, those who sleep in the streets or in the park even in subzero temperatures.

The lopsidedness is also illustrated by another story they tell here. A boy went up to his father after school one day and said that he did not understand what the teacher was talking about when she mentioned a 'moral problem'. The father thought for a while and decided to illustrate what she meant.

deceiving speculation. They are like those about whom Qur'an Majeed has said:

> "....They follow nothing but conjecture: and conjecture avails nothing about Truth." (53:28)

Error and sin are ingrained in human nature. Islam provides a sure protection against this human weakness. To those who have fallen a victim to any false Prophet, consciously or unwittingly, by force of their custom, or by dint of their birth, we have to give the purest Message of Islam, that is the Message of truth of love, of oneness of Allah, of Prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)* and the end of Prophethood and Divine revelation on him.

The door of Islam is open for those who repent. Qur'an Majeed advocates repentance for the wrongdoers, under pain of dire punishment. It says:

> "Those who conceal the clear —(Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book, on them shall be the curse of those entitled to curse; except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful." (2:159-160)

Therefore, those who find themselves in the wrong and its realisation comes to them, should hasten to repent and seek Allah's pardon. They must not fall into laxity in this behalf under any fond hope. After all life must come to an end: Allah alone knows when? Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* admonished against delay in repentance. Said he:

> "The worst repentance is that which comes at the time of death." (Sermon at Tabuk).

And Qur'an Majeed too has warned about it, reiterating pain and penalty for compulsive defaulters, in very clear terms:

> "Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says: 'Now have I repented indeed' nor of those who die rejecting faith: for them have We prepared a punishment most grievous." (4: 17-18)

We invite everyone of those who have gone astray to search their souls and to accept Islam in its purity, on the basis of finality of Prophethood and Divine revelation on Muhammad *(Sallallahu 'alaihi wa sallam)*. This invitation of ours is out of human love and sympathy, not due to hate or smite. Come to the citadel of Islam for its door is open and do so while the sun still shines and the going is good. May Allah help you to rectify at the soonest the wrong, and not to let you prolong it any longer. Ameen!

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THOUGHTS OF AN AMERICAN MUSLIM

(Three years ago David Miller embraced Islam and became Yousaf Omar. This transition had a great deal to do with his disillusionment from his society. Here he reflects on the nature of American culture through the worldview that has transformed him).

Whenever I think about myself living in the United States these days, two stories come to mind. The first is from Maulana Rumi and the other, although a joke, is very revealing of the viewpoint that prevails here.

In the first book of the Mathnavi, Rumi tells a story of a man who lived in a desert and who, urged on by his wife, agreed to take an offering to the King in the city. The offering was a pitcher of rain water, which the man and his wife had laboriously collected. They considered this water precious because it was sweet compared to the brackish water of their well, their only major source.

Meagre though the offering was, the King received it in the spirit in which it was offered and, emptying the pitcher, filled it with gold. The King also arranged for the man to return to his home on a boat. Seeing the vastness of the river on which he travelled, the man marvelled at all the water the King had at his command and at the way he took the poor man's meagre offering and rewarded him.

It is one of Rumi's renditions of the Islamic ethos. In fact, it is so rich in implications that Rumi himself narrated it with more than the usual splendid digressions which enrich his work. The King Maulana makes clear, is God and His bounty is as boundless as all the water on earth.

What enchanted the story was the understanding that prevailed throughout, an understanding of an Islamic umma, of compassion of knowledge of the world, of tolerance and of the recognition of the different kinds of people which constitute the Muslim world.

Allah to be the last of His Prophets, extending his benign compassion to the whole of mankind.

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has also been described in Qur'an Majeed as "the seal of the Prophets." (33:40). The seal is invariably affixed on a document at its end on its completion. The simile of "seal" yields the only straight meaning of the end of Prophethood. The Holy Prophet of Islam himself elucidated this when he said:

> "I am the last of the Prophets. There is no prophet after me." (Abu Daud/Tirmizi).

On another occasoin, he is reported to have likened the other Prophets of Allah to a beautifully constructed palace which was still short of one brick, and he was this last brick that completed the palace. (Bukhari).

The finality of Prophethood has its own rationale. First, the "mankind was but one nation but differed later", as Qur'an Majeed points out (10.19), and hence this unity of mankind could be preserved only under one and final Prophet of Allah. If apostles, for the sake of argument, continued to come, the mankind would only go on fragmenting, diversifying itself in the directions of different apostles. Such a situation would cut across the very Divine purpose of unity of mankind. Secondly, this final Prophet is not to be meant for any particular time, place, or nation: he is for ever, for all places, and for all mankind Muhammad *(Sallallahu 'alaihi wa sallam)* was undoubtedly such a Prophet whose benificence extended over the whole mankind. Qur'an Majeed testifies about him:

> "We sent you not, but as a Mercy for the Worlds....". (21:107)

Lastly, this final Prophet was to be the bearer of an all embracing, comprehensive message of Allah meant for all, irrespective of their colour, sex, language, or geographical placements. He was to enforce, by the will of Allah, a complete code of life extending to one and all. When Qur'an Majeed was at its final point of revelatoin, Allah reassured His Last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, of this truth, thus:

> "..This day have I perfected your religion (Deen) for you, completed my favour upon you, and have chosen for you Islam as your religion." (5:4)

It should, therefore, cause no surprise that Qur'an Majeed has withstood the test of time and is available in its pristine purity, without any change, mutilation, or corruption, whatsoever, in the long course of 1400 and odd years. Allah Himself has guarantee of its protection. Qur'an Majeed says: We have, without doubt, sent down the Message, and We will assuredly guard it (from corruption)." (15 9)

The above cited verse 5:4 was revealed on the occasion of the last Pilgrimage of the Holy Prophet, and he proclaimed then and there in his Farewell Sermon:

> "O people! There shall come no Prophet after me. Nor is there to be any new nation (Ummah)." (Agreed)

Qur'an Majeed is for all, as its following verses confirm:

> "Verily this (Qur'an) is no less than a Message for (all) the Worlds: (with profit) to whoever among you wills to go straight." (81:27-28)

The last Prophet having come and the last and everlasting, universal Divine Message meant for all having been delivered by him, all that remains for the mankind is to understand this Message, to act upon it, and to spread it, in the light of Qur'an Majeed and as illustrated by the Traditions of the Prophet of Islam *(Sallallahu 'alaihi wa sallam)*. This is the duty of every Muslim, be he a king, a commoner, a saint, a mystic, a reformer, or a revivalist. The door of Prophethood is, however, no longer open after Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, nor shall any new Divine revelation come

False claims to prophethood have always been a fond pastime of some crazy minds. The New Testament, whatever be its total merit, administers a bitter warning against false prophets who appeared on the scene of this world from time time. The Gospel of St. Mathew says in their regard:

> "Beware of false Prophets, which come to you in Sheep's clothing, but inwardly they are ravening wolves." (St. Math. 7.-5)

Be it as it may, after Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, there is absolutely no question of the rise of any new Prophet or the coming of any more Divine revelation Astray claims to Prophethood have however, cotinued under the nomenclature of a God-ordained revivalist (Mujaddid), the promised Messiah, and the like. These are in fact mere terminological inexactitudes actually designed to allude to the bestowal of a full status of a Prophet, a false Prophet though. To say the least, it is a sinful misconception of the highest degree It has worked like thin end of a wedge to divide the Ummah. Those misguided few who have fallen a helpless victim to such a gross perversity of mind have gone farthest from Islam They are the prey of someone's wishful self-

currency, inter-state relations, division of assets, foreign polity, and financial freedom. It is understandable that things will take time to come to a head. It is yet to be seen whether President Yeltsin's sweet words are matched with action on the part of the Commonwealth administration as well as the non-Muslim man in the street.

CHOICE OF MUSLIMS: The Muslims in the CIS have to look into the history of Islam and its traditions to find a way out. We wish to remind them in particular of two historic documents drawn at the hands of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself. They are (i) the Convenant of Madinah, and (ii) the Truce of Hudaibiyah.

COVENANT: Immediately on *his migration to Madinah, the Holy* Prophet was confronted by the pressing question of the local Jews. He worked out a treaty with them that at once involved them into the affairs of the state without prejudice to each other's religion. This is called the Covenant of Madinah. It envisaged that if a Jew or a Muslim were wronged, they must be helped jointly to their respective rights. Furthermore, in the event of any war with the polytheists, both must fight as one people, and neither the Jews nor the Muslims were to make a separate peace. Peace thus became common and indivisible between the two. To put it briefly, unity was forged by the instrument of the Covenant without sacrificing any imperative of Islam.

HUDAIBIYAH: The Truce of Hudaibiyah conceded certain relatively minor concessions to the Makkan polytheists with a view to achieving greater advantages for the believers in the long run. It was called "a manifest victory" by Allah. It proved a turning point for the ultimate victory for Islam.

These two documents can still be a source of guidance to the Muslims to deal with infidel forces of the world and non-Muslim minorities within their own territories.

CONCLUSION. The gesture made by President Boris Yeltsin towards the Muslims and Islam and his call for unity and peace are welcome. The Muslims have to look at it in the light of their own traditions and see for themselves how far and how best to attain their ultimate objective through a process of give and take without, of course, sacrificing any basic essentials of Islam. President Yeltsin's platitudes ought to be put to litmus test.

We pray for the success of the Central Asian Muslim states. May Allah, in His Mercy, grant them the pride of place and guard their hard won sovereign status in the comity of the world Muslim nations and among the global states in general. Ameen!

—:o:—

ISLAM'S DOOR IS EVER OPEN

Islam is the last, and also the first, revealed religion. Allah revealed it through His Apostles sent by Him to the earth through ages. All these Apostles came with a common message, that is Oneness of God *(Allah)* and His absolute Supremacy. In Qur'anic words:

> "Not an apostle did We send before you (Muhammad) without this revelation sent by Us to him: That there is no god but I, therefore worship me alone." (21:25)

Allah raised His Apostles time after time in the midst of various nations inhabitating different territories. Qur'an Majeed speaks of Apostles who before Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. It has even mentioned the names of a number of them. The rest have not been identified with their names. The Qur'anic verse on the subject reads:

> "Of some apostles, We have already told you (Muhammad) the story: of others We have not." (4:164)

These Apostles were the guides and warners ordained by Allah for the humankind in order to let every human being understand His Being, to distinguish between the right and wrong to reflect upon the purpose of creation, to prepare for the day of reckoning to be clear about the life in the hereafter, and so on.

Allah has enjoined on the followers of Islam to believe in all those Apostles also who came before the Prophet of Islam. Muhammad *(Sallallahu 'alaihi wa sallam)*, and also in every Divine scripture that preceded Qur'an Majeed. This is one of the indispensable Articles of Islamic Faith. For a Muslim, all the Apostles named in Qur'an Majeed are verily the Prophets of Allah, and they include, for instance, Adam, Noah, Abraham, Moses, and Jesus, Allah's peace be on all of them.

In course of time, the long line of Prophets reached a stage that necessitated the sending of the last of the Prophets and to reveal *through him the last*, all-pervading, and everlasting Divine Book. The coming of such an Apostle of Allah was foretold by Prophets Moses and Jesus. Traces of their prophecies are extant in the Bible in whatever form it exists today It was Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who was destined by Almighty

In the name of Allah, the All-Compassionate, the Most-Merciful

WELCOME GESTURE FROM RUSSIA

THE PILGRIMAGE (HAJJ) this time had an extra whiff of fresh air. The assemblage comprised a larger number of believers drawn from more diversified frontiers of the Muslim world.

Iraqis were readmitted in sizeable numbers after the lifting of the bar placed last year in the wake of the unfortunate Gulf War. *Iranians* were present in their usual magnitude under cover of normal diplomatic relations that were ruptured some years ago. *Mangolians* came in for the first time in sixty-six years. *Albanians* were there having thrown away at last the yoke of coersive Marxism. There was a happier and bigger contingent of believers from the Ceneral Asian Muslim states who are now completely free from the long and multi-pronged Kremlin rule.

These pilgrims from the Muslim territories liberated of late from the clutches of Marxism had a hue of inner satisfaction visible on their erstwhile gloomy faces. It was, however, felt that the number of Chinese pilgrims needs to be substantially enhanced in future commensurate with the aggregate Muslim population of that widespread country.

RUSSIAN GESTURE: Having lived as a totally God-less and religion-less massive state for seven long decades, Russia has felt at long last for the first time to feel the existence of Islam as a religion and Muslims as a nation, contrary to their erstwhile totalitarian, atheistic policy. Islam as the last and final revealed religion has compelled the Russians to recognise its entity and identity. The truth has spoken itself.

Boris Yeltsin, the head of the Commonwealth of Independent States (CIS) and of the Russian Federation, in a message to the Muslims of the now defunct Soviet Union issued on the eve of the Pilgrimage, called for ethnic and religious harmony. He greeted the country's Muslims on the occasion of festivities marking 'Eid-al-Azha, known in the Turkish tradition as Kuram Bairahm to the Muslims living in Central Asia and Russia.

Yeltsin said, "Russia is a common house for all peoples, irrespective of their nationality and religion. The Qur'an proclaims all people on earth to be brothers. Let the festival of Kuran Bairahm remind everybody of fraternity, equality, and peace."

It is reported that, as a measure to promote amity and mutual goodwill, the Russian television for the first time telecast alive the 'Eid prayer. Yeltsin appealed with seeming warmth, "I hope the followers of Islam will make their weighty contribution to fostering a single Russian community, strengthening peace and national accord."

The essence of the sentiments of Presidenet Boris Yeltsin, we hope, will receive the consideration it deserves by the Muslims of the territories concerned.

ETHNICITY. Looking far and wide over the globe, we find that ethnicity has become the order of the day in the body politic of the world. It has pushed religion and religious values into the background. What is ethnicity after all? Ethnicity is based on ethnology that is a branch of anthropology concerned with the characteristics of global distribution of the races of mankind, and with their cultural conditions and achievements In other words, ethnicity stands for group forming on the basis of race, language, homeland, and all that is understood by culture.

In contrast with Islam which is a binding force for the humankind as a whole, ethnic forces are inherently divisive in nature, leading the world to become a house divided against itself In Russia itself so far the religio-ethnic followers of the Orthodox Church have gained most from the recent changes in the context of religion After the decline and fall of communism, senior officials attend Church services and Christian holidays have been made public holidays. The Muslim states on their own are doing their bit for the followers of Islam, without any practical support from the CIS as such However, the Muslim population is alive to the issues and is trying hard to regain their lost identity. They are being dubbed by their adversaries as sponsors of fundamentalism, violence, and ethnicity. The fact remains that they make up a majority of the population in Tartarstan and the northern caucasus regions, with powerful movements to reestablish Islamic norms and values in their all walks of life. Despite their recently gained independence, they are still linked with the non-Muslim dominated CIS and are not having fully smooth sailing in matters of defence,

AND SURELY [illegible] QURAN IS TRUTH OF AS[illegible]

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[o]n the 7th & 22nd of every month

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المجلد ٤١ — ٢٢ صفر ١٤١٣ هـ الموافق ٢٢ اغسطس ١٩٩٢ م — العدد ٨

التوحيد :

- جميع الرسل دعوا الى توحيد الله واخلاص عبادته .
- دعوة الرسل هي : عبادة الله وحده لاشريك له .
- ومن السفه تصور أن يكون لله شريك في الملك أو ولي من الذل
- فالعبادة لا تنبغي الا لله دون ما سواه .

بسم الله الرحمن الرحيم

عن ابى موسى ﷺ قال قال رسول الله ﷺ : امتى هذه امة مرحومة ليس عليها عذاب فى الآخرة ، عذابها فى الدنيا الفتن والزلازل والقتل .

(رواه ابو داود)

المقصود من " امة مرحومة " الاتقياء والصلحاء من المسلمين الذين يسلمون من عذاب الآخرة لما فعلوا فى الحياة الدنيا من الحسنات وإن استحق عليهم اى عذاب يصيبهم ذلك العذاب فى الدنيا فقط

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

ابتداء من المجلد الـ ٣٩ :

داخل باكستان: ١٠٠/- روبية باكستانية بإضافة ٢/- روبيات فى حالة التسديد بشيك مرسول من خارج كراتشى .

خارج باكستان: --- --- --- --- --- --- --- المبلغ الباكستانى أو ما يعادلها من دولار أمريكى

بالبريد الجوى — روبيات

- البلاد الأفريقية و الأوروبية و الصين و اليابان و ماليزيا و سينغافورة و إندونيسيا — ٢٤٠,٠٠
- أستراليا ، كندا ، جزائر فيجى ، نيوزيلندة و الولايات المتحدة الأمريكية .. — ٢٨٠,٠٠
- الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية . أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت — ١٦٠,٠٠
- سرى لانكا ، الشارقة و المملكة العربية السعودية ... .. — ٢٢٠,٠٠
- ساحل ، أمريكا الجنوبية وجزائر الهند الغربية . ... . — ٣٠٠,٠٠

بالبريد البحرى

(ا) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية . — ١٢٠,٠٠

(ب) جميع البلاد الأخرى ... ... — ١٢٥,٠٠

ثمن العدد الواحد (باضافة أجرة البريد)

داخل باكستان : ٥,٠٠ روبيات خارج باكستان بالبريد الجوى ١,٠٠ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة ، الأعداد ١٣ إلى ١٥ و ٢٥ إلى ٢٨ كل منها مقابل ١٠٠ روبية باكستانية وبالمثل فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة :

لساكنى باكستان : ١٠٠٠,٠٠ روبية ولغير ساكنى باكستان : ٢٥٠,٠٠ دولار امريكى .

جميع المراسلات

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هواتف

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التسديد مقدما

رحلة دار التوثيق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

التوحيد

— الدكتور ابو زيد جعفر —

جميع الرسل دعوا الى توحيد الله واخلاص عبادته ، من أولهم الى آخرهم . فقال نوح لقومه : « أعبدوا الله مالكم من اله غيره » وذلك : أن قوما صالحين ماتوا فبنى قومهم عليهم مساجد وصوروا صور أولئك منها ليتذكروا حالهم وعبادتهم فيتشبهوا بهم فلما طال الزمان جعلوا اجسادا على تلك الصور فلما تمادى الزمان عبدوا تلك الأصنام وسموها بأسماء أولئك الصالحين ودا وسواعا ويغوث ويعوق ونسرا فلما تفاقم الأمر بعث الله سبحانه وتعالى رسوله نوحا فأمرهم بعبادة الله وحده لا شريك له . وهذا شأن الرسول أن يكون مبلغا فصيحا ناصحا عالما بالله لا يدركهم أحد من خلق الله فى هذه الصفات كما جاء فى صحيح مسلم أن رسول الله ﷺ قال لأصحابه يوم عرفة وهم أوفر ما كانوا وأكثر جمعا : « أيها الناس انكم مسئولون عنى فما أنتم قائلون ؟ » قالوا نشهد أنك قد بلغت وأديت ونصحت فجعل يرفع أصبعه الى السماء وينكسها عليهم ويقول : « اللهم أشهد اللهم أشهد » .

وكذلك قال هود وصالح وشعيب وابراهيم : « والى عاد أخاهم هودا قال يا قوم اعبدوا الله مالكم من اله غيره أفلا تتقون » « والى ثمود أخاهم صالحا قال يا قوم أعبدوا الله مالكم من اله غيره قد جاءتكم بينة من ربكم هذه ناقة الله لكم آية فذروها تأكل فى أرض الله ولا تمسوها بسوء فيأخذكم عذاب أليم » « والى مدين أخاهم شعيبا قال يا قوم أعبدوا الله مالكم من اله غيره قد جاءتكم بينة من ربكم فأوفوا الكيل والميزان ولا تبخسوا الناس أشياءهم ولا تفسدوا فى الأرض بعد اصلاحها ذلكم خير لكم ان كنتم مؤمنين » « وابراهيم اذ قال لقومه اعبدوا الله واتقوه ذلكم خير لكم ان كنتم تعلمون . انما تعبدون من دون الله أوثانا وتخلقون افكا ان الذين تعبدون من دون الله لا يملكون لكم رزقا فابتغوا عند الله الرزق واعبدوه واشكروا له اليه ترجعون » فهذه الآيات فى سورها المختلفة توضح أن دعوة الرسل هى : عبادة الله وحده لا شريك له والاخلاص له وحده لا شريك له . ولقد بعث الله فى كل أمة وطائفة من الناس رسولا وكلهم يدعون الى عبادة الله وينهون عن عبادة ماسواه فلم يزل تعالى يرسل الى الناس الرسل بذلك منذ حدث الشرك فى بنى آدم فى قوم نوح الذين أرسل اليهم نوح وكان أول رسول بعثه

الله الى أهل الأرض الى أن ختمهم بمحمد ﷺ الذى طبقت دعوته الانس والجن فى المشارق والمغارب ، وكلهم كما قال الله تعالى : « وما أرسلنا من قبلك من رسول الا نوحى اليه أنه لا اله الا أنا فاعبدون » والقرآن الكريم عندما يرد مزاعم المشركين ، بصور الألوهية التصوير الذى يدمغ الجاهلين والجاحدين جميعا . « قل لو كان معه آلهة كما يقولون اذن لا تبغوا الى ذى العرش سبيلا . سبحانه وتعالى عما يقولون علوا كبيرا تسبح له السموات السبع والأرض ومن فيهن وان من شىء الا يسبح بحمده ولكن لا تفقهون تسبيحهم انه كان حليما غفورا » نزه نفسه الكريمة ونزهته المخلوقات عما يقول هؤلاء المشركون فى زعمهم أن معه آلهة أخرى . سبحانه وتعالى عما يقولون علوا كبيرا ، بل هو الأحد الصمد الذى لم يلد ولم يولد ولم يكن له كفواً أحد . ومن السفه تصور أن يكون له شريك فى الملك أو ولى من الذل ، كيف ؟ والوجود من أزله لأبده فقير اليه ، قائم به « وقل الحمد لله الذى لم يتخذ ولدا ولم يكن له شريك فى الملك ولم يكن له ولى من الذل وكبره تكبيرا » . ماشاء كان ومالم يشأ لم يكن ، وأنه لا تتحرك ذرة الا باذنه وأن الخلق مقهورون تحت قبضته ، وأنه ما من قلب الا وهو بين أصبعين من أصابعه ان شاء أن يقيمه أقامه ، وان شاء أن يزيغه أزاغه فالقلوب بيده وهو مقلبها ومصرفها كيف شاء وكيف أراد ، وأنه هو الذى آتى نفوس المؤمنين تقواها ، وهو الذى هداها وزكاها وألهم نفوس الفجار فجورها وأشقاها يهدى من يشاء بفضله ورحمته ، ويضل من يشاء بعدله وحكمته. قال ابن عباس رضى الله عنهما : « الايمان بالقدر نظام التوحيد ، فمن كذب بالقدر نقض تكذيبه توحيده ، ومن آمن بالقدر صدق ايمانه توحيده » « قل من رب السموات السبع ورب العرش العظيم . سيقولون لله قل أفلا تتقون . قل من بيده ملكوت كل شىء وهو يجير ولا يجار عليه ان كنتم تعلمون » ترى المشركين يعترفون بأن ذلك كله لله وحده لا شريك له فاذا كان ذلك قل لهم يا محمد : أفلا تذكرون أن الذى خلق هذا كله هو الذى يجب أن يعبد وحده ، وهذا مقتضى الفطرة التى فطر الناس عليها . وفى الحديث . « ما السموات السبع والأرضون السبع وما بينهن وما فيهن فى الكرسى الا كحلقة بارض فلاة ، وأن الكرسى بما فيه بالنسبة الى العرش كتلك الحلقة فى تلك الفلاة » . سيقولون فى الاجابة : هى لله وحده . . قل لهم : أفلا تتقون ؟ أى اذا كنتم تعترفون بأنه رب السموات ورب العرش العظيم أفلا تخافون عقابه ؟ وتحذرون عذابه فى عبادتكم غيره .

وحرص المشركين على آلهتهم يثير فى نفوسهم كثيرا من المشاعر ، ولكنها مشاعر الحرص عليها ، والدفاع عنها ، لأنها جزء من تقاليدهم ولذلك تتجمع كبرياؤهم حينما يدعون الى ترك آلهتهم الى الايمان بالله وحده ، كما يقول سبحانه : « انهم كانوا اذا قيل لهم لا اله الا الله يستكبرون » الآية ٣٥ سورة الصافات . وحيث كان حرصهم على آلهتهم بهذه الدرجة من القوة والعنف ، فهم اذن يسلكون كل سبيل للدفاع عنها ، ومما سلكوه المحاجة والمجادلة ، ومن ذلك ما يروى من أن النبى ﷺ حين تلا على قريش : « انكم وما تعبدون من دون الله حصب جهنم » آلمهم وأغضبهم ، « فقال عبد الله بن الزبعرى : يا محمد ، أخاصة لنا ولآلهتنا أم لجميع الأمم ؟ فقال عليه السلام : هو لكم ولآلهتكم ولجميع الأمم ، فقال : خصمتك ورب الكعبة ، ألست تزعم أن عيسى بن مريم نبى وتثنى عليه خيرا وعلى أمه ؟ وقد علمت أن النصارى يعبدونهما ، وعزير يعبد ، والملائكة يعبدون ، فان كان هؤلاء فى النار فقد رضينا أن نكون نحن وآلهتنا معهم ، ففرحوا وضحكوا ، وسكت النبى ﷺ ، فأنزل الله : « ان الذين سبقت لهم

ما الحسنى» - ونزلت هذه الآية والآية التي نزلت: «ولما ضرب ابن مريم مثلا اذا قومك منه يصدون، وقالوا آلهتنا خير أم هو ما ضربوه لك الا جدلا بل هم قوم خصمون. أن هو الا عبد أنعمنا عليه وجعلناه مثلا لبني اسرائيل» الآيات ٥٧ - ٥٩ سورة الزخرف.

ويبين القرآن للمشركين تفاهة تفكيرهم حين يظنون ان هذه المخلوقات التي يعبدونها تنفعهم في شيء، ويضرب لهم هذا المثل في قوله تعالى: «مثل الذين اتخذوا من دون الله أولياء كمثل العنكبوت اتخذت بيتا وأن أوهن البيوت لبيت العنكبوت لو كانوا يعلمون» الآية ٤١ سورة العنكبوت. ويتحداهم في أن يخلقوا آلهة المخلوقات وهو الذباب، وانهم لا محالة يعجزون. «يا أيها الناس ضرب مثل فاستمعوا له أن الذين تدعون من دون الله لن يخلقوا ذبابا ولو اجتمعوا له وأن يسلبهم الذباب شيئا لا يستنقذوه منه ضعف الطالب والمطلوب، ما قدروا الله حق قدره أن الله لقوي عزيز» الآيتان ٧٣، ٧٤ سورة الحج وفي الآية الأخيرة تقريع شديد العمق، في صورة عتاب للمشركين على انهم لم يقدروا الله حق قدره، حين أشركوا به غيره.

ويحتج تعالى على المشركين باعترافهم بواحدانيته وربوبيته على وحدانية الآلهة فقال تعالى: «قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصار ومن يخرج الحي من الميت ويخرج الميت من الحي ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون فذلكم الله ربكم الحق فماذا بعد الحق الا الضلال فأنى تصرفون» أي فكيف تصرفون عن عبادته الى عبادة ماسواه وأنتم تعلمون أنه الرب الذي خلق كل شيء والمتصرف في شيء، وقد سجل القرآن الكريم بجزمهم واعترافهم في غير آية منه، ومن ذلك قوله تعالى: «قل الحمد لله وسلام على عباده الذين أصطفى آلله خير أما يشركون أمن خلق السموات والأرض وأنزل لكم من السماء ماء فأنبتنا به حدائق ذات بهجة ما كان لكم ان تنبتوا شجرها أآله مع الله بل هم قوم يعدلون أمن جعل الأرض قرارا وجعل خلالها انهارا وجعل لها رواسي وجعل بين البحرين حاجزا أآله مع الله بل اكثرهم لا يعلمون. امن يجيب المضطر اذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض أآله مع الله قليلا ما تذكرون. أمن يهديكم في ظلمات البر والبحر ومن يرسل الرياح بشرا بين يدي رحمته أآله مع الله تعالى الله عما يشركون. أمن يبدأ الخلق ثم يعيده ومن يرزقكم من السماء والأرض أآله مع الله قل هاتوا برهانكم ان كنتم صادقين. قل لا يعلم من في السموات والأرض الغيب الا الله وما يشعرون أيان يبعثون» يحتج عليهم بأن من فعل لهم هذا وحده، فهو الاله لهم وحده. فان كان معه رب فعل هذا فينبغي أن تعبدوه. وان لم يكن معه رب فعل هذا. فكيف يجعلون معه الها آخر؟ ولهذا كان الصحيح من القولين: أآله مع الله فعل هذا»؟ حتى يتم الدليل. فلابد من الجواب بلا «فاذا لم يكن معه اله فعل كفعله. فكيف تعبدون آلهة أخرى سواه؟ فعلم أن الهية ماسواه باطلة، كما أن ربوبية ماسواه باطلة باقراركم وشهادتكم. وهذا كقوله: هذا خلق الله فأروني ماذا خلق الذين من دونه بل الظالمون في ضلال مبين» اي هذا الذي ذكره تعالى من خلق السموات والأرض وما بينهما صادر عن فعل الله وخلقه وتقديره وحده لا شريك له في ذلك ولهذا قال تعالى: «فأروني ماذا خلق الذين من دونه» اي مما تعبدون وتدعون من الأصنام والأنداد فهؤلاء المشركون بالله العابدون معه غيره في جهل وعمى ظاهر وواضح. فالعبادة لا تنبغي الا لله دون ماسواه من الأوثان التي لا تخلق شيئا بل هم يخلقون ولهذا قال: «أفمن يخلق كمن لا يخلق؟ أفلا تذكرون؟» وقال الخليل عليه السلام: «أتعبدون ما تنحتون؟ والله خلقكم وما تعملون» وقوله سبحانه -

وتعالى : «أموات غير أحياء وما يشعرون أيان يبعثون» أي هي جمادات لا أرواح فيها فلا تسمع ولا تبصر ولا تعقل ، ولا يدرون متى تكون الساعة فكيف يرتجى عند هذه نفع أو ثواب أوجزاء؟ انما يرجى ذلك من الذي يعلم كل شيء وهو خالق كل شيء ، وصدق الله العظيم حيث يخبر عن جهل المشركين في اتخاذهم آلهة من دون الله : «واتخذوا من دونه آلهة لا يخلقون شيئا وهم يخلقون ولا يملكون لأنفسهم ضرا ولا نفعا ولا يملكون موتا ولا حياة ولا نشورا» فالتوحيد لله جزء هام من عقيدة المؤمن ، فلا شيء للعبد وكل شيء لله تعالى ، بدليل قوله تعالى : «قل ان صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا اول المسلمين» .

ويمثله امر ابراهيم عليه السلام ، اذ قال «يا قوم اني بريء مما تشركون ، اني وجهت وجهي للذي فطر السماوات والأرض حنيفا وما انا من المشركين» ان مدلول كلمة لا اله الا الله : الايمان بالله وحده بأن يعبد ولا شريك به شيء من خلقه كما قال تعالى : «لا تجد قوما يؤمنون بالله واليوم الآخر يوادون من حاد الله ورسوله ولو كانوا آباءهم او ابناءهم او اخوانهم أو عشيرتهم» فيجب الوقوف ضد الشرك والمشركين كما أخبر تعالى عن خليله ابراهيم والمؤمنين معه وهو يدعونا الى الاقتداء بهم في الكفر بكل معبود سوى الله تعالى ، وترك عبادته ، والبراءة منه حيث يقول تعالى : «قد كانت لكم اسوة حسنة في ابراهيم والذين معه اذ قالوا لقومهم أنا برآء منكم ومما تعبدون من دون الله كفرنا بكم وبدا بيننا وبينكم العداوة والبغضاء ابدا حتى تؤمنوا بالله وحده» والقرآن مملوء من تقرير هذا التوحيد وبيانه وضرب الأمثال له . فلا عاصم من غضب الله وأسباب سخطه الا هو ولا سبيل الى طاعته الا بمعونته ولا وصول الى مرضاته الا بتوفيقه . فموارد الأمور كلها منه ومصادرها اليه . وأزمة التوفيق جميعها بيده فلا مستعان للعباد الا به ، ولا متكل الا عليه . كما قال شعيب خطيب الأنبياء : «وما توفيقي الا بالله عليه توكلت واليه انيب» .

آداب الغنى

ترك التكبر ، ودوام الشكر والتوصل إلى أعمال البر ، والبشاشة بالفقير والإقبال عليه ، ورد السلام على كل أحد مع لطافة الكلمة وطيب المؤانسة ، والمساعدة على الخيرات . (إحياء علوم الدين)

آداب الفقر

لزوم القناعة ، وكتمان الفاقة وترك الامتهان ، واتقاء الطمع ، وإيثار الصيانة ، وإظهار الكفاية لأهل المروءة ، وإجلال الأغنياء وترك التكبر عليهم مع نفي التذلل ، والتمسك بالدين عند مشاهدتهم . (إحياء علوم الدين)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا ... على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته ... لكل هول من الأهوال مقتحم

Transliteration	Translation	Arabic
27. *Il-lal-la-zee fa-ṭa-ra-nee fa-in-na-hoo sa-yah-deen.*	27. Except that He Who created me will indeed guide me.	إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝
28. *Wa ja-'a-la-haa ka-li-ma-tam-baa-qi-ya-tan fee 'a-qi-bi-hee*	28. And he made that an abiding precept for his posterity	وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ
la-'al-la-hum yar-ji-'oon.	that they might return (to Allah's guidance).	لَعَلَّهُمْ يَرْجِعُونَ ۝
29. *Bal mat-ta'-tu hāa-u-lāā-i wa aa-bāā-a-hum*	29. Nay, but I let these(Makkans) and their forefathers enjoy	بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ
hat-taa jāā-a-hu-mul-ḥaq-qu wa ra-soo-lum-mu-been	until the Truth and a Messenger explaining (it) clearly, came to them	حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ۝
30. *Wa lam-maa jāā-a-hu-mul-ḥaq-qu*	30. And when the Truth came to them,	وَلَمَّا جَاءَهُمُ الْحَقُّ
qaa-loo haa-zaa siḥ-runw-	they said: This is sorcery	قَالُوا هَٰذَا سِحْرٌ
wa in-naa bi-hee kaa-fi-roon.	and surely we reject it	وَإِنَّا بِهِ كَافِرُونَ ۝
31. *Wa qaa-loo lau-laa nuz-zi-la haa-zal-qur-aa-nu*	31. And they say: Why has this Qur'an not been sent down	وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ
'a-laa ra-ju-lim-mi-nal-qar-ya-tai-ni 'a-ẓeem.	to some great man of the two cities (Makkah and Ta'if)?	عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
22. *Bal qaa-lōo in-naa wa-jad-nāa*	22. But they say: Indeed we found	بَلْ قَالُوٓا إِنَّا وَجَدْنَآ
aa-bāā-a-naa 'a-lāa um-ma-tinw-	our forefathers upon a course (of belief)	ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
wa in-naa 'a-lāa aa-saa-ri-him-muh-ta-doon.	and surely we are guided by their footprints.	وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ۝
23. *Wa ka-zaa-li-ka māa ar-sal-naa min qa-b-li-ka fee qar-ya-tim-min-na-zee-rin*	23. And likewise We did not send before you any warner to any township,	وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ
il-laa qaa-la mut-ra-foo-hāa	but that its well-to-do men said:	إِلَّا قَالَ مُتْرَفُوهَآ
in-naa wa-jad-nāa aa-bāā-a-naa 'a-lāa um-ma-tinw-	Indeed we found our fore-father upon a course (of belief)	إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ
wa in-naa 'a-lāa aa-saa-ri-him-muq-ta-doon.	and surely we are following their footprints.	وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ۝
24. *Qaa-la a-wa lau ji'-tu-kum bi-ah-daa*	24. He said: What! Even though I have come to you with better guidance	قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ
mim-maa wa-jad-tum 'a-lai-hi aa-bāā-a-kum.	than that upon which you found your forefathers?	مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ
Qaa-lōo in-naa bi-māa ur-sil-tum bi-hee kaa-fi-roon	They say: We are deniers of what you have been sent with.	قَالُوٓا إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ۝
25. *Fan-ta-qam-naa min-hum*	25. So, We took vengeance on them,	فَٱنتَقَمْنَا مِنْهُمْ
fan-zur kai-fa- kaa-na 'aa-qi-ba-tul-mu-kaz-zi-been.	and behold, how (sad) was the end of the beliers!	فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ۝
RU-KOO' 3	SECTION 3	ركوع ٣
26. *Wa iz qaa-la ib-raa-hee-mu li-a-bee-hi wa qau-mi-hee*	26. And (remember) when Ibrahim said to his father and his people.	وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ
in-na-nee ba-rāā-um-mim-maa ta'-bu-doon.	Surely, I am innocent of what you worship;	إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ۝

Transliteration	Translation	Arabic
17. *Wa i-zaa bush-shi-ra a-ha-du-hum*	17. And when anyone of them is given the good news	وَإِذَا بُشِّرَ أَحَدُهُمْ
bi-maa da-ra-ba lir-rah-maa-ni ma-sa-lan	of that (i.e. a daughter), which he attributes to the All-Compassionate,	بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا
zal-la waj-hu-hoo mus-wad-danw-wa hu-wa ka-zeem.	his countenance becomes dark and he is filled with grief.	ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
18. *A-wa many-yu-nash-sha-u fil-hil-ya-ti*	18. Or (has Allah taken for Himself) one who is brought up amid ornaments,	أَوَمَنْ يُنَشَّؤُا فِي الْحِلْيَةِ
wa hu-wa fil-khi-saa-mi ghai-ru mu-been.	and who is (usually) inexpressive in dispute?	وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ
19 *Wa ja-'a-lul-ma-lāā-i-ka-tal-la-zee-na hum 'i-baa-dur-rah-maa-ni i-naa-saa.*	19. And they have made the angels, who are the servants of the All-Compassionate, females.	وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِينَ هُمْ عِبٰدُ الرَّحْمٰنِ إِنٰثًا
A-sha-hi-doo khal-qa-hum.	Did they witness their creation?	أَشَهِدُوا خَلْقَهُمْ
Sa-tuk-ta-bu sha-haa-da-tu-hum wa yus-a-loon.	Their witness will be recorded soon and they will be questioned.	سَتُكْتَبُ شَهٰدَتُهُمْ وَيُسْئَلُونَ
20. *Wa qaa-loo lau shāā-ar-rah-maa-nu maa 'a-bad-naa-hum.*	20. And they say: Had the All-Compassionate willed, we would not have worshipped them (i.e. those other than Allah).	وَقَالُوا لَوْ شَاءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ
Maa la-hum bi-zaa-li-ka min 'ilm.	They have no knowledge of that;	مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ
In-hum il-laa yakh-ru-soon.	they are only conjecturing.	إِنْ هُمْ إِلَّا يَخْرُصُونَ
21. *Am aa-tai-naa-hum ki-taa-bam-min qab-li-hee*	21. Or have We given them a book before this (Qur'an),	أَمْ آتَيْنٰهُمْ كِتٰبًا مِنْ قَبْلِهِ
fa-hum bi-hee mus-tam-si-koon.	so they are holding fast to it?	فَهُمْ بِهِ مُسْتَمْسِكُونَ

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṣ=ث	ḥ=ح	z=ج	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	-=ء (Jerk)	
Bold	*Madd*	آ=āā	ـُو=ōō	ـِى=ēē	Fine	*Madd*	ا=āa	و=ōo	ى=ēe

RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع ١ (متعلق)
13. *Li-tas-ta-woo 'a-laa zu-hoo-ri-hee* *sum-ma taz-ku-roo ni'-ma-ta rab-bi-kum*	13. That you may sit firm upon their backs, then you may remember the blessing of your Lord	لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ
i-zas-ta-wai-tum 'a-lai-hi	when you are firmly sitting upon it	اِذَا اسْتَوَيْتُمْ عَلَيْهِ
wa ta-qoo-loo sub-haa-nal-la-zee sakh-kha-ra la-naa haa-zaa	and that you may Say: Glory to Him Who has made this subservient to us;	وَتَقُوْلُوْا سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا
wa maa kun-naa la-hoo muq-ri-neen.	and we could not have done this (ourselves).	وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ۝
14. *Wa in-nāa i-laa rab-bi-naa la-mun-qa-li-boon.*	14. And surely, we are to return to our Lord.	وَاِنَّآ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ۝
15. *Wa ja-'a-loo la-hoo min 'i-baa-di-hee juz-aa.*	15. And they have assigned to Him (as offspring) a section of His servants.	وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا
In-nal-in-saa-na la-ka-foo-rum-mu-been.	Surely, man is openly ungrateful.	اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ۝
RU-KOO' 2	SECTION 2	
16. *A-mit-ta-kha-za mim-maa yakh-lu-qu ba-naa-tinw-wa as-faa-kum bil-ba-neen.*	16. Has He taken daughters out of what He has created and favoured you with sons?	اَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّاَصْفٰىكُمْ بِالْبَنِيْنَ ۝

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them out of [illegible] and struck them off the [illegible] of my belief and conviction. I thus discarded [illegible] beliefs.

They say that it is not possible to acquire sound belief through our wisdom, because it is too sublime to be within the reach of human mind. I, on my part, am fully convinced that if we use our intellect rightly, refined from the filth of passion and pre-conceived ready-made ideologies, we can surely find the wealth of firm and unshakable Faith in Allah and in His supreme might and ability before Whose dazzling signs one has no alternative but to surrender himself in humility and helplessness. Thus did I cross through the mountains of doubt to firm belief: the true religion of Allah which is Islam.

REVEALED RELIGIONS

I studied the revealed religions as well as the non-revealed cults, like Buddhism, Taoism, Zorastria-nism, etc. In some I found traces of high morals and philosophy able to guide man to ideal conduct. But when it came to the question of formulating a definition of Allah, they go too far either by supposing many gods, each of them entrusted with the management of one specific department of the affairs of the world, or by presenting Allah in tangible form, resembling very closely the forms and shapes of the creatures. These gods indulge in serious activities and pranks to take revenge for themselves, express anger, eat and drink, and do all such acts as the mortals do.

As for Islam, it is the religion of nature. Almighty Allah has purified it from all material and tangible forms, and raised it to the highest degree of spiritualism and purity. Islam confirms that Allah possesses all wisdom, discreation, knowledge and authority. According to Islam, Allah's beautiful names are attributes which cannot be separated from His Being in any circumstances. It also emphasises His oneness which is not shared by anyone from a time eternal that has neither beginning nor end, as mentioned in Surah No. 112.

1. Say: He is Allah the One!
2. Allah, the SAMAD — Self existing, Independent, Absolute, Eternal; Carefree, (Almighty).
3. He begot none, nor was He begotten.
4. And no one is comparable to Him.

Thus did Islam attract me to its sublime and sacred fold—Islam the purest and sublimest of the revealed religions, free from the filth of apostasy and the dirt of the doctrine of incarnation.

ACCEPTANCE OF ISLAM

On the 8th of Ramadan I entered the mosque for the first time with two companions my soul and conscience got purified in the melting pot of magnificent Eemaan. I underwent that sweet, pleasant experience which opened on me the door of salvation. Every bit of my body pulsated with the pious TASBEEHAT (Glorifying Allah), soaring high in the high heavens. Neither did I feel disgusted nor perplexed—No never. It was the radiation of brilliant light which shone outside and inside of me to acquaint me as to who I really was soft, soothing and melodious inner voices whispered to me that from now onwards till the end of my life my path was Islam. In this moment which rose high above the summits of time I stood before Allah, the One and Only, the Almighty, the Forgiving His most High Spirit embraced me and asked me to resign myself to His care after the period of my prolonged loss and misfortune. [illegible] after concluding the [illegible], at the gate of the Al-Husain mosque, I took the Holy Book and came back home imbibing enlightenment from the seas of its sacred verses and the eternal, clear wisdom by which I was thoroughly overwhelmed. This is the Book of God "about which there is no doubt."

> "Falsehood cannot come at it from before it or behind it."
> (41·32)

It shall remain preserved till the end of the world without distortion or change.

> "We have without doubt, sent down the message; and we will assuredly guard it (from corruption)" (15:9)

In plunging into this Divine copious and streaming bounty I uttered the (two) SHAHADATAINI (testimonies) and announced my Islam to Allah. So that the firmness of my *Eeman* may flourish and its impact on me may grow strong, I began to read books and works of contemporary Muslim thinkers who command influence in the Arab and other Muslim countries, the famous literary figure of Egypt, Aqqad being one of them.

I hope in all humbleness that Allah may accept my Islam which I have embraced as my last refuge, with soul and heart I have entered the fold of Islam in love of God, and His Prophet *(Sallallahu 'alaihi wa sallam)* whose status is sublime and exalted and whose personality is unique and exceptional. I used to appreciate and honour him in the past and I have an unflinching faith that he is the greatest Personality who has left undelible marks on the annals of the history of the world. In addition to this I am deeply enamoured of him

(Courtesy: AL-DA'I)

correctly unless he is competent to reach conclusions in the light of the [illegible]ah.

The Ulema have agreed that it is necessary for a Qazi to be also an Alim and if he is lacking in expert knowledge of the Shari'ah he is not fit to be a Qazi. However, *Fuqaha* differ whether he should be an expert *faqih*. Imam Sahafi'i holds the opinion that he should be a *Mujtahid* but Imam Abu Hanifa says that it is preferable if he is a *Mujtahid* but is not indispensable. In the famous book al Dur-ul Mukhtar it is stated: "It is only just that a Qazi should possess the power and be able to apply the provisions of Shari'ah by Ijtihad but if it is not possible he should be honest, God-fearing with power to decide cases with honesty and intelligence and be knowledgable in the Shari'ah so that he can form his opinion by analogy or otherwise from the injunction of the Holy Qur'an and Sunnah by using his mental powers. The present writer considers this definition of the qualifications necessary for a Qazi more acceptable for if it is held that he should be well-versed in Ijtihad, few people will qualify for the job But if Ijtihad is confined to the application of precedents from Shari'ah literature to the facts before the Qazi, so far as he can judge them of course, such qualifications will not be very difficult of achievement In these days when very few people of ability and integrity are available the condition of being a Mujtahid will be hard to fulfil.

LAW OF EVIDENCE

The law of evidence occupies a prominent place in the Islamic system of Justice. An important feature of the Islamic law of evidence not found in other systems is that it has fixed a minimum number of witnesses for due proof of particular crimes and claims. Similarly the sex and qualifications of the witness have also been laid down in detail. But in my view the most distinctive feature of the Islamic system is that of an enquiry into the character and reliability of witness which is termed in Shari'ah as "Tazkia-al-Shuhud". The practice was in vogue during the period of the Holy Prophet and it was much improved during the reign of the right guided Caliphs including an enquiry confidentially. Further a record of the witnesses was maintained in the department of the justice.

——:o:——

WHY DID I EMBRACE ISLAM ?

By Muhammad [illegible] Khalid

(Previously George Peters [illegible], an official in the Ministry of Culture, Egypt)

I was born in the city of Mansoorah in the Arab Republic of Egypt in an ordinary Christian family in the lives of whose members religion had not much significance We did not go to the Church except on festive and ceremonial occasions. In so far as we were concerned, religion did not mean anything more than rites which we observed, when necessary, even though we did not understand the language in which these rites were conducted. Nor did we grasp what they meant. Despite this, the rest of my family was deep in blind fanaticism of the ignorant who fear the loss of a thing even though they do not know its value. As for myself, such feelnigs never occurred to me even for a single moment. I had not the ability to attend the tedious services up to their conclusion Boredom plagued me and displeasure prevailed upon me In addition, there was the feeling that I did not belong to this atmosphere. On looking at the worshippers I felt sure that I was not to be one of them. A total stranger I was in this place which was full of pictures, icons and statues like the temples of the idolaters of the Yore.

Then I turned to reading with inexhaustible greed and enthusiasm, which opened my faculties and sharpened my feelings.

Questions began to strike my mind like a spade striking against virgin land to prepare it for the sowing of good seeds to bring forth delicious fruits It was at this time that doubt arose within me about the religion to which I was born, violently and extensively shattering the frame of my mind. My heart rejected emotionally and my mind denied logically the idea that Almighty God can appear in the tangible form of a man and come down to the earth and permit the sinners to beat him, to spit on his face, and ultimately to torture and crucify him (according to the Christian claim) even if it was to exonerate them from the fault of their father Adam, as the Christians argue As for the belief that God has three entities this too I refused to admit as true because God is one and only one and He has no compeer. As for the doctrine of trinity, it must ultimately lead to a division of the entity of God Himself, Who is far glorified and above such misconception These beliefs are the fundamentals of Christianity, viz., divinity of Jesus Christ, his crucifixion as an atonement for humanity, and the Trinity—Father, and Holy Ghost I banished these beliefs totally from the domain of my thinking; expelled

"If a man while treading on the path of right and justice decides a case though he has to do it against his own kith and kin, Allah will guarantee his welfare. But should he discard the path of justice and equity and passes a judgement with which his own conscience is not satisfied then his dealing is with Allah. Allah will reward his servants for their acts only when they perform such acts and duties with all sincerity."

In his famous book Hafiz Ibn Qayyim (d. 751) writes that this letter of Umar is a basic document and best code of conduct for the Islamic system of justice.

During the reign of Umar the Qazis enjoyed both the civil and criminal powers and no separate Qazis were appointed for each kind of work with separate jurisdiction. The same practice was followed during the time of Usman and 'Ali. Till the end of the period when Banu Umayyad were in power, Qazis were appointed by Caliph or the Governor of the Province. Qazis had equal status with no distinction in powers or grades. But in the reign of the Abbasids Imam Abu Yousuf was appointed the first Chief Justice with power to appoint or dismiss local Qazis. He also enjoyed supervisory and appellate powers as Chief Justice The office of the Chief Justice continued even after him and Mamun al-Rashid appointed Yahya and later Abu-ul-Hasan Ali Bin Noman as Chief Justices. Baghdad was the seat of the Chief Justice. But when the Abbasi empire disintegrated the office was also abolished.

There used to be a Qazi al-Asakir (the Judge of the Army) as a special office in the Islamic judicial system. Such Qazis used to go with the Mujahideen and used to decide their cases and administered justice in the conquered land as well as among personnel. There used to be the office of Muhtasib too in Islam's system of administration of the same status as the Qazi. He had jurisdiction over the administration of municipal laws, observance of discipline and decency, black marketing traffic control cases and maintenance of law and order. There also used to be the office of Wali-ul-Mazalim who had power to control and redress mal-administration, injustices and exercised jurisdiction over matters beyond the jurisdiction of Qazis and Muhtasibs. The jurisdiction of the Wali-ul-Mazalim was analogous to that of the administrative Courts of these days.

SPECIAL COURTS

Sometimes special courts were created to deal with special cases but they were given limited powers Generally special courts were created to deal with the cases of Military personnel among themselves. Similarly criminal jurisdiction had not been separated and the Ilaqa Qazi dealt with both kind of litigation

The Islamic Court was presided over by a single Qazi and there was no practice of having Division or Full Benches. The Chief Justice had appelate powers and some special appeals were heard by the Caliph himself Hafiz Ibn Qayyim has described the method of appointment distribution of power and duties in following words:

"The office of the Qazi was entrusted with general or special power according to the conditions and practices obtaining in the country and Shari'ah had fixed no special terms for it If circumstances and local conditions demand the Qazi could be entrusted with the management of military matters. In other circumstances their jurisdiction can be limited to the dispensation of public justice. In short the power can be assigned to the Qazis according to the need, practice, condition and circumstances prevailing in each country And this is a well-considered and well-accepted principle". (Moin-al-Hakam, p. 12).

QUALIFICATION

There are some basic qualifications for appointment to the post of a Qazi. These are that he should have expert knowledge of the Holy Qur'an and the Sunnah of the Holy Prophet and consequently, he should be competent to form his own opinion in the light of that knowledge by inference or by analogy. When the Holy Prophet *(Sallallahu 'alaihi wa sallam)* appointed Hazrat Muaz as Qazi for Yemen he put several questions to him In answer to one such question Hazrat Muaz stated that when he would not be able to find any authority fom the Holy Qur'an and the Sunnah of the Holy Prophet, he would form his own opinion in the light of the Shariah On this the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had thanked Allah for this guidance to Hazrat Muaz. In the same context Allah had said "O David! We have appointed you as vicegerent in the land, so judge among man with justice" (Al-Qur'an 38 26). A Qazi would only be able to decide a case correctly when he has expert knowledge of Shari'ah and is able to derive his own conclusion from the expert knowledge for facts are innumerable but provisions of the Shari'ah are limited. It is not always possible for the Qazi to find an authority covering every factual position that he has to pronounce upon. As a result he will have to reach his own conclusion by reference to the authorities found in the Shari'ah and their application. And he will not be able to do so

THE ISLAMIC SYSTEM OF JUSTICE

By Justice Dr. Tanzil-ur-Rhaman

The foundation of Islamic system of courts was laid as soon as the Holy Prophet migrated to Madinah and in the beginning he himself used to decide all cases. When spread beyond the boundaries of Hijaz the Holy Prophet sent his representatives to those places as Qazis. The Holy Prophet appointed several of his Companions as Qazis, administrators and other functionaries at Makkah, Taif, Yemen, etc. Of these Hazrat 'Ali, Mu'adh bin Jabal and Musa Al-Ash'ari are some.

It sometimes happened that one companion was appointed as preacher at a place and another one was entrusted with the office of Qazi, at other places one of the companions was ordered to carry on both duties. This depended on the size of the town and its population. The same course was adopted by Abu Bakr till the time Umar succeeded as Caliph and the Islamic State expanded enormously. It was the latter who felt the need of appointing Qazi's separately from the administrators/Governors incharge of the administration of the place. Umar appointed different companions of the Holy Prophet as Qazis, for example Zaid bin Thabit in Madinah. Ka'b bin Thaur in Basra. Ubaida bin Samit in Palestine and Abdullah bin Mas'ud in Kufa. All of them were very senior companions. In Umar's time these Qazis used to be subordinate to the Governor. But generally Umar himself appointed the Qazis.

UMAR'S REGULATIONS

Imam Muhammad has reported about a letter written by Umar to Abu Musa as narrated by Usman and Abu Bakr Al-Hazil and Abdul Maheh. The letter is as follows:

"You must understand that the office of Qazi involves a most important duty and is a Sunnah of the Holy Prophet to be followed When a person presents his case before you then hear his complaint with all attention and due consideration. And when after hearing both parties you finally come to a decision then it is a duty not only to pronounce it but also to execute it for the best decision is of no use unless it is executed. Treat all people equally and deal with them justly without fear and favour so that a poor man not lose hope of getting justice and a powerful man may not entertain thoughts of getting favour from you. He who makes a claim in your court should produce evidence in his own support and he against whom justice is sought and defends himself against a charge it is incumbent on him that he should be put on oath. It is permissible that the parties to a case compromise it but the compromise may not turn the prohibited into permissible nor permissible into prohibited. If the claimant cannot produce evidence to support his case at once you should give some time to him to do so. If he produces his evidence within that time then get his right restored to him. But if he does not then dismiss his case Thus the matter will become clear for every body including the claimant and there will be no doubt left If you have decided the case one way and when after more serious thoughts and consideration you come to the conclusion that your decision was not right there should be no bar to revising your order, for the truth is the truth and nobody can change it and it is right to accept the truth than to stick to injustice. All Muslims are reliable witnesses except those who have been punished with leashes as HADD or those who have been convicted for perjury or those whose lineage is doubtful When you become uncertain or unconvinced about a matter of law and find no guidance from the book of Allah or the Sunnah of the Holy Prophet then give deep thought and consideration to it, seek guidance from similar cases and precedents and use the principles of analogy and inference and that reasoning which is nearer to the order of Allah and the Sunnah of his Holy Prophet should form basis of your orders. Do not behave ungenerously and do not harass the parties of case nor show them discourtesy If you decide the case correctly Allah will reward you generously.

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arios like Yugoslavia and Angola, the element of deeply seated schisms within ideologically divergent Islamic nations need to be bridged through peaceful negotiations to establish common ground and expanded consensus.

The underdeveloped Muslim world, suffering from poverty and ignorance, stands to be damaged by unscrupulous leaders who under the garb of radicalism can unleash the forces of superstition and prejudice. To avoid such a maelstrom, consistent rational policies to abolish the root causes and a sincere appeal to the compassion of Muslim world can only bring about cognizance of the need of harmony and concordance between Muslim nations so as to glue them in loose functioning framework where disputes may be resolved with tolerance and mutual acceptance.

Courtesy: DAWN

—:o:—

priority. Famine, disease and illiteracy should not be left to the discretion of western donors who generously have taken the task of addressing these issues in the Islamic world.

A study in the causes of global preeminence of Birtish in the 19th century reveals that due to adroit combination of naval mastery, financial credit, commercial expretise and alliance diplomacy an Island was able to forge an empire where the "sun never set" In present day, we see that factors which helped the British forge a great empire are within the grasp of Islamic nation i e, financial credit, commercial expertise and alliance diplomacy. Proper application of these combinations in this century can help the Islamic nations establish an economic union and loose framework of complementing nations

Coming out of the poverty trap and wretched living conditions is the immediate priority for the poor Islamic countries; confrontation and calls for strategic defiance lose all importance when the shadows of hunger and illiteracy loom over the frail Islamic communities; reasonable balance, rational policies in the strategical realm would enhance the cause of the weak more effectively than what the confrontationist policies can do

Economic goals of the Islamic societies should take precedence over political quadiloquence. The nations need to curb the increased expression of power politics within the society. Not all broblems can be overcome by will and strength; some Islamic nations by miscalculating their strength and trying to appear bigger, stronger and tougher than their rivals have damaged the infrastructure of their high-income economy

The belief of the poor being loved by God is advanced by the clerics, it is the most effective tool helping the continued exploitation by the rulers. The marriage of convenience of the interest of a certain section of clerics and rulers deprive the poor the access to circumstances that may help them develop their capacity to full extent, the notion that people are poor but happy, therefore, why to stir them up and cause discontent is alien to ideals of an Islamic welfare state

Mass poverty in Islamic countries is a result of exploitative and oppressive systems. The wretched and painful deprivation along with the moral, environmental, hygienic and social regression of Islamic societies cannot be overlooked; it has to be studied in the context of inequitable distribution of wealth The poor Islamic countries due to their social fibre are the ones being targeted by the Western powers as the brewing grounds where they think infestitious fundamentalism is breeding which threatens world peace and, therefore, exposed to maximum brunt in shape of reduced assistance and help unless their conduct falls in line with the demands of the Western societies

The Arab economies lost US$ 800 billion, according to a report published by the Arab Monetary Fund (AMF), in the Gulf crisis of 1990 along with other inter-Muslim rivalries which have, in the last decade alone, cost the Muslim world in excess of US$ 400 billion in defence spendings leaving permanent scars on the recuperative ability of Arab economies. A small fraction of $1,200 billion would make a huge difference to the fate of 600 million Muslims living under the poverty line. Defence spendings are necessary for saving the societies from violence and invasion but since they are [illegible] to be reduced to lowest possible levels.

A cost-effective means of guaranteeing security, calls for an integrated military structure of regional Islamic states that will help the countries in reducing their expenditure on defence There is no reason why some sort of security alliance and grouping cannot be conceived to reduce the intensity of dispute among Muslim states to prevent open hostilities.

The Islamic world is passing through a very sensitive period with the freedom of the Asian republics from the yokes of Soviet Union and end of puppet Soviet rule in Afghanistan The Muslim lands captured by the Tsars are suddenly left on their own The Slavs of the North are busy with their new-found love for Europe Under these changed conditions, the important issue is not only replacement of cryillic letters imposed by Russians with Arabic alphabet or Latin, it is also the question of direction the Islamic countries should take a modern tolerant version of Islam based on democracy, a free market economy

The political divisions in the Islamic world make the thoughts of a coherent bloc impractical and fluid The oil-rich nations are entangled in a struggle to dominate the newly-independent republics with competing aims and agendas; the new countries are being pulled in various ideological directions The Central Asia has gained new importance with the surface of almost forgotten Islamic identity, but with the added dimension of hunger and nuclear weapons.

Once again, a determined effort and economic power of the Muslim world can channelise the poor economies of Central Asia out of the shackles of former Soviet economics and trading systems To avoid scen-

take an intelligent view of national affairs but always to give the very first priority to their education and studies. He advised them not to indulge in active politics while they were yet students. They themself need guidance before they are fully grown up mentally and educationally and are mature and well-placed in life, to become leaders in their own turn

About education, he said, "There is no doubt that the future of our State will and must generally depend upon the type of education and the way in which we bring up our children as the future servants of Pakistan. Education does not merely mean academic education, and even that appears to be of a very poor type What we have to do is to mobilize our people and build up the character of our future generations —We have to build up the character of our future generations which means highest sense of honour, integrity, selfless service to the nation, and sense of responsibility. . "

To the students, he said at Dhaka. "My young friends, I would like to tell you a few points about which you should be vigilant and beware. Firstly, beware of the fifth-columnists among ourselves. Secondly, guard against and weed out selfish people who only wish to exploit you so that they may swim. Thirdly, learn to judge who are really true and really honest and unselfish servants of the State who wish to serve the people with heart and soul, and support them....."

We have presented here the Founder of Pakistan as a leader of the nation and his special concern about education and students. How far we have come to his great expectations? Let us search our hearts to answer.

——:o:——

POINTS TO PONDER
Disparities in Islamic World

By Iqbal Latif

THE disregard for human rights, social justice and denial of the expression of popular will has made Islamic countries a target of scorn, acquiescene of these societies to the idea of being unfairly victimised is like the Achilles' heel of the Islamic world where the community is at its weakest

Inept deferment to study the economic imbalances and lack of interest to identify the concealed dangers in their own backyard, the twin ghosts of "external threats" and seeing "enemy" everywhere have consumed the efforts of the Islamic world.

A broad review of developing countries will reveal the vast incompatibilities of the Islamic world's economies due to geographic, demographic and resource availability, Muslim world comprising of 22% of the world population have only 4% of world manufacturing output despite owning 54% of the world oil revenues which are worth almost US $ 11,500 billion

Due to the unequal distribution of population and resources the Islamic world is divided into two groups of nations—the low income economies like Pakistan, Egypt, Bangladesh, and high income oil exporters like Iraq, Libya and Saudi Arabia. The low income Islamic economies constitute amongst themselves nations with the lowest per capita income, lowest life expectancy, lowest adult literacy and highest infant mortality rate; the broad quality of life indicators reflect absoultely wretched living conditions and misery enveloping the entire communities. The high income oil economies have higher life expectancy, higher per capita income and all indicators relating to quality of life indicate better standard of living.

The marked difference between the two groups of Islamic nations can be appreciated if one sees the per capita GNP which averages $270 for the low-income Islamic world, comprising nearly 900 million people, and $13 500 for high-income Islamic world, which comprises 100 million people. Of the fifty countries which has the highest infant mortality rate in the world, nearly all low-income Islamic countries are unfortunately a part of that with Afghanistan leading as high as 171 deaths per 1000 live births

The strong accommodation with the equilibrium of poverty in the low-income Islamic countries, a marked feature, can only be broken if efforts are directed to break the people's accommodation with poverty Without rejection of accommodation, the low-income Islamic countries cannot escape poverty and associated low indicators of quality of life. The richer Islamic nations need to help the Islamic world towards economic self-sufficiency by targeting worst-affected areas with policies to break the equilibrium and accommodation of poverty.

The amelioration of socio-economic conditions in the Islamic world where more than 600 million people live below poverty line should be the fundamental task pursued by the oil-rich Islamic nations. The real causes of turmoil in the Islamic world need to be brought to the surface and tackled as immediate

In the name of Allah, the All-Compassionate, the Most-Merciful

ON FOURTEENTH AUGUST

WORDS OF ADVICE TO STUDENTS

FOURTEENTH AUGUST this year marked the completion of forty-five years of Pakistan—an impressive period in the post World War II scenario of rapid rise and fall of nations. It underscores the inherent soundness of the creation of our great Muslim state, albeit we have yet to prove ourselves worthy of this God-given "land of the pure"

FOUNDER Naturally, our thoughts go first to the founder of Pakistan Muhammad Ali Jinnah (d 1948), upon whom the people befittingly bestowed the honorific appellation of Quaid-i-Azam, or the Great Leader. To draw at random from *H. V. Hodson*, author of the Great Divide (published 1969), "Of all the personalities in the last act of the great drama of India's rebirth to independence, Muhammad Ali Jinnah is at once the most enigmatic and the most important. —But it is barely conceivable that events would have taken the same course, that the last struggle would have been a struggle of three, not two, well-balanced adversaries, and that a new nation State of Pakistan would have been created, but for the personality and ledership of one man, Mr. Jinnah.—One thing is certain. it was not for any venal motive that he changed (from the Indian Congress to the Muslim League). Not ever his political enemies ever accused Jinnah of corruption or self-seeking. He could be bought by no one, and for no price. Nor was he in the least degree a weather-cock. swinging in the wind of popularity or changing his politics to suit the chances of the times. He was a steadfast idealist as well as a man of scrupulous honour. The fact to be explained is that in middle life he supplanted one ideal by another, and having embraced it clung to it with a fanatic grasp to the end of his days."

To elucidate, the changeover alludes to his shift from the concept of freedom of a united India to the division of India for the creation of independent India and Pakistan, the crux of two-nation theory In 1936, he said, "We must think of the interest of our community.—The Hindus and Muslims must be organised separately, and once they are organised they will understand each other better." This is the turning point in his distinguished political career as a whole Thence started the Pakistan movement that led to the Lahore Resolution of 1940 and culminated into the emergence of Pakistan in 1947—a matter of only one decade, a record short span of time for such gigantic feat of history His biographer Stanlty Wolpert has very deftly summed up his career thus; "Few individuals significantly alter the course of history Fewer still modify the map of the world Hardly anyone can be credited with creating a nation-state Muhammad Ali Jinnah did all three "

IQBAL: Muhammad Ali Jinnah was a man of the world. He never claimed for himself religious scholasticism or sainthood Yet, being conversant with Islamic jurisprudence as an eminent lawyer that he was, he was well aware of the roots and gambit of Islam. He said, "Islam is not merely confined to the spiritual tenets and doctrines, or rituals and ceremonies. It is a complete code of regulating the whole Muslim society and every department of life individually and collectively "

Providence chose this worldly man to lead the 100 million helter-skelter Muslims of India, to mould them into a nation, and to create for them the largest Muslim state, and the fifth largest state, of the world. Allamah Muhammad Iqbal (d. 1938) whom he called "the sage, philosopher, and national poet of Islam", wrote to him from deathbed, " . . you are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India. I tell you that we are actually living in a state of civil war which, but for the the police and military, would become universal in no time."

Great men and leader of men are undoubtedly chosen by Allah Himself In Qur'an Majeed, He explains, together with a stern warning·

"HE is the One WHO made you vicegerents on earth
and raised the status of some of you above others,
in order to test you in what HE has given you.
Indeed your Lord is swift in retribution
and HE certainly is Most Forgiving, Ever-Merciful." (6.165)

STUDENTS· The Pakistan movement owes its momentum in no small measure to the services of Muslim students, but they worked only as message-bearers, canvassers, and national guards. Their great leader always advised them only to

AND SURELY IT (QUR'AN) IS TRUTH OF ASSURED CERTAINTY

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QUR'AN MAJEED

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH Part 25 Chapter 43 Verses 13 to 31

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ ٨ ربيع الأول ، ١٤١٣ هـ الموافق ٧ سبتمبر ، ١٩٩٢م العدد ٩

دعوة الاسلام إلى الاتحاد والوحـــدة :

— كانت دعوة محمد بن عبد الله (ﷺ) دعوة الاتحاد والوحدة .

— " الناس سواسية كأسنان المشط لا فضل لعربى على اعجمى الا بالتقوى " الحديث .

— قد وضع رسول الله (ﷺ) المخلصين من الأعجم فى صف المخلصين من العرب . . . تحت ظلال الأخوة الاسلامية الوارفة .

— المؤمن للمؤمن كالبنيان يشد بعضه بعضا .

تطبع آيات القرآن الكريم والأحاديث النبوية الشريفة لمنفعة قرآئنا الكرام فنناشدهم أن يؤمنوا حرمتها من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الاسلامية اللائقة . وشكراً .

بسم الله الرحمن الرحيم

عن ابى امامة رضي الله عنه قال قال رسول الله ﷺ : يطبع المؤمن على الخلال كلها الا الخيانة والكذب .

(رواه احمد والبيهقى)

لا يمكن للمؤمن الصادق ارتكاب الخيانة والكذب مهما كان يشوبه من الشوائب الاخرى .

التحرير

أسعار الإشتراك السنوى فى اليقين إنترنيشنل

إبتداء من المجلد ١١-١٣٩٠:

داخل باكستان: ٨٠ روبية باكستانية باضافة ٨ روبيات فى حالة التسديد بشيك مسحوب فى مصرف فى كراتشى

خارج باكستان: --- -- -- --- --- -- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكى

روبيات

بالبريد الجوى

	روبيات
• البلاد الأفريقية والأوروبية والصين واليابان وماليزيا وسنغافورة واندونيسيا	٢٤٠٫٠٠
• أستراليا، كندا، جزائر فيجى، نيوزيلندة والولايات المتحدة الأمريكية	٢٨٠٫٠٠
• الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبى، البحرين، بورما، الدوحة، دبى، الهند، الكويت	١٦٠٫٠٠
• سرى لانكا، الشارقة والمملكة العربية السعودية ...	٢٢٠٫٠٠
• باهاما، أمريكا الجنوبية وجزائر الهند الغربية ...	٣٠٠٫٠٠

بالبريد البحرى

(أ) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية ..	١٢٠٫٠٠
(ب) جميع البلاد الأخرى ...	١٧٥٫٠٠

ثمن العدد الواحد (سائغه أجرة البريد)

داخل باكستان: ٥٫٠٠ روبيات — خارج باكستان بالبريد الجوى .. ١ دولار أمريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٥ و ٢٥ إلى ٣٠ لكل منها مقابل ٧٠٫٠٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة .

لساكنى باكستان: ١٠٠٠٫٠٠ روبية ولغير ساكنى باكستان ٢٥٠٫٠٠ دولارا أمريكيا .

لا حظر

على نقل المواد المنشورة فى مجلة اليقين انترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة ويتم تزويدنا نسخة منها ، إلا أننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التى تنشر على صفحات اليقين قرين النص العربى على التوالى فى كل عدد من المجلة .

جميع المراسلات

باسم مدير اليقين انترنيشنل
مكتب البريد دار التصنيف ،
مجاهد آباد ، حبيب بلور رود ،
كراتشى - باكستان

هواتف

المكتب الرئيسى ٢٢٦٥٩٢-٩٨
المكتب الفرعى ٥٢١٣٢٥

التسديد مقدما

و ناشت ذلك الشرطيّو

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعلى قدر ما في علمك

دعوة الاسلام إلى الاتحاد والوحدة

— الدكتور محمد الطيب النجار —

كانت دعوة محمد بن عبد الله ﷺ دعوة الاتحاد والوحدة ، عرفها الناس على هذا الأساس منذ أشرقت الأرض بنورها الوضاء ، ومنذ انبعث الحق المبين ونادى به النبي الأمي العربي في بطحاء مكة ، ووسط الظلمات المتكاثفة التي كانت تخيم على أرجاء الجزيرة العربية من العقيدة الفاسدة والعصبية القبلية المدمرة ، والأثرة الطاغية الباغية . .

لحينما ظهر الاسلام الحنيف كانت الأمة العربية مجموعة من القبائل المتنافرة المتدابرة . وكان عددها ثلاثمائة وستين قبيلة . ولكنها — على كثرتها — ضعيفة هزيلة . اذ كان بأسها بينها شديدا . وكانت كل قبيلة مشغولة بنفسها لا يعنيها الا مصلحتها الخاصة ولو هدمت بذلك آمال غيرها من القبائل ، ولكل قبيلة رئيسها السيد المطاع الذي لا يعقب على حكمه ، ولا يعصى له أمر مهما جر عليهم من الويلات والمتاعب . ولكل قبيلة الهها الخاص بها . وهو الملاذ الذي تلجأ اليه في الخطوب وتستعين به اذا مسها الضرر ونزلت بها النوازل . ومن عجب أن يكون هذا الاله حجرا لا يضر ولا يبصر ولا يسمع . بل ولا يملك كشف الضر عن نفسه حتى يمكن أن يكشفه عن غيره ، ولو تتبعنا تاريخ العرب أيام الجاهلية وتسمعنا الى أحاديثهم وأشعارهم لراعتنا تلك العصبية الخبيثة التي كانت تجعل من كل قبيلة دولة مستقلة لا تقف دون مطامعها المادية والأدبية حواجز أو حدود ، وطالما ثارت الحروب بين القبائل من أجل تلك المطامع فأزهقت الأرواح وسالت الدماء وتناثرت الجثث والأشلاء . ومن ذلك ما وقع بين خزاعة وجرهم وبين بكر وتغلب وبين الأوس والخزرج الى غير ذلك من سائر الأحداث الكبار الجسام ، ولقد بزغت الدعوة الاسلامية في هذا الظلام الحالك وبين تلك الأعاصير الحمقاء فأشرقت على العالم بدستور قوى متين يدعو الى مكارم الأخلاق وينشر العدل والمساواة بين جميع الأمم والأفراد وينظم العلاقة بين الفرد والجماعة . ويزيل الفوارق بين العرب والعجم ، وهكذا جاء حافلا بالفضائل كفيلا بانقاذ الناس والسير بهم الى شاطىء الأمن والسلام . ودعوة الاسلام الى الاتحاد واضحة صريحة . وقد بنيت على أساس سليم هو الأخوة بين الناس جميعا وعدم التفاضل بالأحساب والأنساب أو الجاه والسلطان أو الرتب والألقاب وانما يقاس الفضل بالعمل . ويكون المثقال الذي يوضع في الميزان هو الاخلاص والايمان ، وفي ذلك يقول الله عز وجل : « يا أيها الناس انا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا ان أكرمكم عند الله أتقاكم أن الله عليم خبير » (سورة حجرات آية ۲۳) ويقول الرسول ﷺ كما

ليه في الصحيحين : «الناس سواسية كأسنان المشط لا فضل لعربي على أعجمي الا بالتقوى» . ثم ينادى صلوات الله وسلامه عليه بأعلى صوته في حجة الوداع امام قبائل العرب جميعا فيقول : «أيها الناس ، أن ربكم واحد وأن أباكم واحد . كلكم لآدم وآدم من تراب ، لا فضل لعربي على عجمي الا بالتقوى» . وحينما سرقت فاطمة المخزومية وكانت من قبيلة شريفة جاء أسامة بن زيد ليشفع لها حتى لا يقيم الرسول الحد عليها فغضب رسول الله ﷺ ثم قال : «يا أسامه . أتشفع في حد من حدود الله ؟ انما أهلك من كان قبلكم أنهم كانوا اذا سرق الشريف تركوه . واذا سرق الضعيف أقاموا عليه الحد وأيم الله لو أن فاطمة بنت محمد سرقت لقطع محمد يدها» .

ولم تكن هذه المبادىء الانسانية العادلة قولا مأثورا أو كلاما مسطورا فحسب ، ولكنها كانت حقيقة واقعة تجلت في جميع أعمال الرسول ﷺ وأصحابه المخلصين . فقد انمحت من نفوسهم تلك المبادىء الهدامة التي كان لا يقاس الرجل فيها بخلقه وأدبه ومروءته . وانما يقاس بقبيلته وبطنه وفصيلته . وأصبحوا ينظرون الى الناس بمنظار واحد . ويزنونهم بميزان واحد ، فقبيلته باهلة — مثلا — كانت في الجاهلية أحط قبائل العرب حتى لقد قال القائلون فيهم :

لـو قيـل للـكلب يا باهـلي

عوى الكلب من شؤم ذاك النسب

وقال الآخرون عنهم :

وما ينفع الأصـل من هاشـم

اذا كانت النفس من باهلـة

هذه القبيلة التي كانت في الجاهلية على هذا الوضع المشين المهين أصبحت بعد الاسلام تقف جنبا الى جنب مع سائر قبائل العرب في صفوف متساوية . لا تحجز بينهم فواصل الطبقية المزرية والعصبية المخزية ، وأصبح الاسلام مناط فخرهم ودعامة مجدهم وشرفهم اذ رأوا في سماحته العادلة وعدالته السمحة ما يغني عن الحسب والنسب والرياش والنشب ، فكانوا يقولون — وبحق ما يقولون :

فنحن بنـو الاسـلام والله واحـد

وأولى عبـاد الله بالله من شكـر

ولقد وضع رسول الله ﷺ المخلصين من الأعاجم في صف المخلصين من العرب جنبا الى جنب وكتفا الى كتف تحت ظلال الأخوة الاسلامية الوارفة ، وقدم المخلصين من الأعاجم على كثير من العرب الذين لم يتوافر لهم مثل هذا الاخلاص . فبلال بن رباح القرشي كان من خاصة المقربين لرسول الله ولسائر المسلمين وقد رفعه الرسول باخلاصه وبلائه في الاسلام الى أعز مكانة وأسماها ، وسلمان الفارسي كان من المقربين لرسول الله ولسائر المسلمين وهو الذي تولى قسم الغنائم بين المسلمين في موقعة جلولاء ، حتى لقد أنسته عدالة الاسلام جنسيته فكان شرفه وانتماؤه كله الى الاسلام . وكان يقول مفتخرا ومعتزا بفضل الله عليه : «أنا ابن الاسلام» . وصهيب الرومى كان — كذلك — من المقربين لرسول الله ولسائر المسلمين وهو الذي قدمه عمر بن الخطاب على المهاجرين والأنصار فصلى بهم اماما وهذا تقدير يشير الى هدف جليل وينطوى على معنى كبير . ويروى أنه حضر بباب عمر بن الخطاب وهو خليفة نفر من سادات قريش كسهيل بن عمرو وأبي سفيان وغيرهما . ونفر آخر من الموالي كصهيب وبلال فخرج ابن عمر فأذن لهؤلاء الموالي وترك أولئك السادة . فقال أبو سفيان : لم أر كاليوم يأذن لهؤلاء العبيد ويتركنا على بابه لا يلتفت الينا . فقال سهيل بن عمرو — وكان رجلا عاقلا : أيها القوم . اني — والله — أرى الذي في

رجومكم « ان كنتم غضابا فاغضبوا على أنفسكم دعى القوم ودعيتم فأسرعوا وأبطأتم فكيف بكم اذا دعوا يوم القيامة وتركتم ؟ » ومعنى ذلك أن عمر ﷺ قد قدم هؤلاء الموالى لأنهم تقدموا فى الاسلام وسبقوا عليهم . ومن الكلمات المأثورة عن عمر ﷺ أنه كان يقول : « والله لئن جاءت الأعاجم بالأعمال وجئنا بغير عمل فهم أولى بمحمد منا يوم القيامة ، فان من قصر به عمله لا يسرع به نسبه ».

وفى ظل هذه الأخوة والعدالة لابد أن يسود التعاون والتضامن وتنمحى العداوة والبغضاء ، ثم يكون الاتحاد بين الأفراد والجماعات وبين الأمم والشعوب . ولابد أن يسمو هذا الاتحاد فى مظهره ومخبره فلا ينفذ اليه طعن ولا يصيبه الضعف والوهن . بل يتحقق فيه ما أشار اليه الرسول ﷺ حيث قال كما جاء فى الصحيح . « المؤمن للمؤمن كالبنيان يشد بعضه بعضا . » ولقد بدأ رسول الله ﷺ فى تحقيق هذا الاتحاد بين قبائل العرب بعد أن هاجر من مكة الى المدينة ، فوضع بذلك أساس القوة لدولة الاسلام الجديدة . ذلك بأن الأوس والخزرج كان بينهم — منذ استقروا فى يثرب — صراع قوى على المجد المادى والأدبى أوجدته العصبية القبلية التى كانت تمشى فى أرجاء الجزيرة العربية كما يمشى الوباء وتسرى بين القبائل والبطون كما تسرى النار فى الهشيم — لا تذر من شىء أتت عليه الا جعلته كالرميم — وكثيرا ما أدت تلك العصبية بين الأوس والخزرج الى حروب دامية رهيبة لم تكن تهدأ حينا الا لتبدأ من جديد قوية عنيفة . وكان آخر هذه الأحداث ما وقع بين الفريقين فى يوم بعاث . وهو يوم مشهود فى تاريخ الأوس والخزرج هلك فيه قادتهم ورؤساؤهم وتصدعت قوتهم وتعرض مركزهم فى يثرب للدمار والانهيار وابتدأ جيرانهم اليهود يقومون على انقاض هذا الضعف قوة كبيرة جعلت الأوس والخزرج — حينئذ — يعضون بنان الندم ويحسون بالخطر الداهم يحيط بهم يتلفتون ذات اليمين وذات الشمال الى القطب المرشد والربان المنقذ والمرفأ الأمين . ثم أراد الله لهذا الليل الطويل أن ينجلى بصبح جميل فجاء محمد بن عبد الله صلوات الله عليه الى المدينة يحمل بين يديه الهدى والرشاد ، فقضى على الفرقة وجمع الشتات وأحيا الله به القلوب الموات وألف بينها فى جامعة متينة من الأخوة والمحبة ، وفى ذلك يقول الله سبحانه : « لو أنفقت ما فى الأرض جميعا ما ألفت بين قلوبهم ولكن الله ألف بينهم انه عزيز حكيم » (سورة الأنفال آية ٦٣)

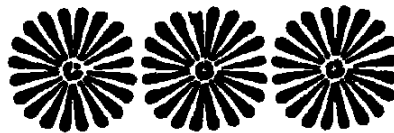
ولقد حول الاسلام ذلك التيار العنيف الذى كان يغذى العصبية القبلية فى نفوس الأوس والخزرج الى وجهة كريمة الغيرة المحمودة والتنافس الشريف الذى يسعى الى أجل قصد وأنبل غاية وهى اعلاء كلمة الاسلام والقضاء على أعدائه الألداء فى كل مكان ، فصار الأوس والخزرج يتجهون الى هدف واحد هو ارضاء الله ورسوله ولكنهم يتسابقون فى هذا السبيل ويتنافسون تحت زعامة واحدة وقيادة واحدة هى زعامة محمد ﷺ وقيادته ، ثم توج هذا الاتحاد الثنائى بين الأوس والخزرج بانضمام المهاجرين اليه وذلك بالأخوة التى عقدها الرسول ﷺ بين الأنصار والمهاجرين . وهى أخوة نادرة المثال كانت تمليها الظروف الحرجة التى كانت تحيط — حينئذ — بالمهاجرين حيث تركوا أوطانهم وأخرجوا من ديارهم ظلما وبغير حق وذهبوا الى المدينة بلا أهل ولا مال ولا ولد . فآخى رسول الله ﷺ بين الأنصار والمهاجرين وجعل لهذه الأخوة من الحقوق والواجبات ما لأخوة النسب . وقد عرف الأنصار واجبهم نحو اخوانهم المهاجرين وقدروا ظروفهم العصيبة فآووهم ونصروهم وضربوا فى الاخلاص لهم والتفانى فى خدمتهم أروع الأمثال حتى لقد وصفهم الله

عز وجل بهذا الوصف الرائع حيث يقول عنهم : « ويؤثرون على أنفسهم ولو كان بهم خصاصة » أى يفضلون الا ولئهم المهاجرين على أنفسهم مهما كان فقرهم ومهما اشتدت حاجتهم .

وبهذا الاتحاد الثلاثى بين الأوس والخزرج والمهاجرين وضع الأساس للدولة العربية الاسلامية فكان أول اتحاد مثالى من نوعه وأصبح المنارة الساطعة التى يهتدى بها الضالون الحائرون ثم تتابعت بعد ذلك قبائل العرب تنضم الى هذا الاتحاد وتنضوى تحت رايته . حتى اذا كان العام الثامن الهجرى وفتحت مكة المكرمة ودخل الناس فى دين الله أفواجا أذعنت قريش وانضوت تحت لواء المسلمين فكان انضمامها الى المسلمين واتحادها معهم حافزا لسائر القبائل العربية لتعلن الانضمام الى محمد ﷺ . ولتكون الجزيرة العربية — فى جملتها — أمة واحدة ودولة واحدة.

ولما لحق الرسول ﷺ بالرفيق الأعلى — وكانت دعوة الاسلام دعوة عالمية — كان على أصحاب الرسول صلوات الله وسلامه عليه ان يتموا هذا البناء وأن ينشروا دين الله فى سائر الأرجاء فكانت الفتوحات الاسلامية التى أذن الله أن تمتد من بلاد الصين شرقا الى المحيط الأطلسى غربا ومن سهول آسيا وجنوب غرب أوروبا شمالا الى المحيط الهندى والصحراء الافريقية الكبرى جنوبا .

وظلت هذه الرقعة الواسعة آمادا طويلة ، وهى دولة واحدة يحكمها خليفة واحد ، واذا كان الاتحاد الثلاثى الذى قام فى يثرب على يدى الرسول ﷺ بين الأوس والخزرج والمهاجرين قد بدأ فى نطاق ضيق محدود ثم أراد الله له أن يكون أساسا لوحدة قوية واسعة تجاوزت الحدود . واخترقت الحواجز والسدود فليس على الله بعزيز أن يكون التآلف والتعاون الذى بدأ فى هذه الأيام بين مصر وبعض جاراتها وشقيقاتها من الدول العربية الاسلامية أساسا لوحدة عربية شاملة تضم بلاد العرب المسلمين جميعا عما قريب أن شاء الله . وما دام الأساس الذى قامت عليه الوحدة الأولى على عهد الرسول ﷺ هو الجهاد والايمان فان الأمل كبير فى أن يكون لنا من ذلك عبرة تبنى قوتنا وتتخذ طريقنا الى الوحدة الكبرى فى ضوء الجهاد والايمان لتقوم الدولة القوية التى تحطم الأغلال وتحقق الآمال . . وصدق الله العظيم . « يا أيها الذين آمنوا ان تنصروا الله ينصركم ويثبت أقدامكم » .

هذا . ومن الله العون وبه التوفيق .

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وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

RU-KOO' 5	SECTION 5	ركوع ٥
46. *Wa la-qad ar-sal-naa moo-saa bi-aa-yaa-ti-nāa i-laa fir-'au-na wa ma-la-i-hee*	46. And indeed We sent Moses with Our signs to Pharaoh and his chiefs,	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَإِيهِ
fa qaa-la in-nee ra-soo-lu rab-bil-'aa-la-meen.	then he (Moses) said: Surely I am a Messenger from the Lord of the Worlds.	فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ
47. *Fa-lam-maa jāa-a-hum bi-aa-yaa-ti-nāa i-zaa hum-min-haa yad-ha-koon*	47 So, when he came to them with Our signs, they began to laugh at them (i e the Signs).	فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ
48. *Wa maa nu-ree-him-min aa-ya-tin*	48. And We did not show them any sign,	وَمَا نُرِيهِمْ مِنْ آيَةٍ
il-laa hi-ya ak-ba-ru min ukh-ti-haa	but that was greater than its sister (previous sign)	إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا
wa a-khaz-naa-hum bil-'a-zaa-bi la-'al-la-hum yar-ji-'oon.	and We seized them with the punishment that they might return (to the right path)	وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ
49 *Wa qaa-loo yāa-aiy-yu-has-saa-hi-rud-'u-la-naa rab-ba-ka*	49 And they said: O you sorcerer! Invoke your Lord for our sake	وَقَالُوا يَا أَيُّهَ السَّاحِرُ ادْعُ لَنَا رَبَّكَ
bi-maa 'a-hi-da 'in-dak.	by the covenant He has made with you;	بِمَا عَهِدَ عِنْدَكَ
In-na-naa la-muh-ta-doon	(then) we shall surely become rightly guided	إِنَّنَا لَمُهْتَدُونَ
50. *Fa-lam-maa ka-shaf-naa 'an-hu-mul-'a-zaa-ba*	50. So, when We removed from them the punishment,	فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ
i-zaa-hum yan-ku-soon.	they began to break the pledge.	إِذَا هُمْ يَنْكُثُونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
39. *Wa lainy-yan-fa-'a-ku-mul-yau-ma iz-za-lam-tum an-na-kum fil-'a-zaa-bi mush-ta-ri-koon.*	39. And the fact that you are sharers (with others) in the punishment shall not avail you today, because you have done wrong	وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ۝
40 *A-fa an-ta tus-mi-'us-sum-ma au-tah-dil-'um-ya*	40. Will you then make the deaf hear, or guide the blind	أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ
wa man kaa-na fee da-laa-lim-mu-been.	and those who are in manifest error?	وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ ۝
41 *Fa-im-maa naz-ha-ban-na bi-ka*	41 So, if We take you away,	فَإِمَّا نَذْهَبَنَّ بِكَ
fa-in-naa min-hum-mun-ta-qi-moon	even then We shall take vengeance on them,	فَإِنَّا مِنْهُم مُّنتَقِمُونَ ۝
42 *Au nu-ri-yan-na-kal-la-zee wa-'ad-naa-hum*	42 Or We shall show you that (punishment) which We have promised them,	أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ
fa-in-naa 'a-lai-him-muq-ta-di-roon	for indeed, We have power over them.	فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ۝
43 *Fas-tam-sik bil-la-zee oo-hi-ya i-laik*	43 So hold fast to that which has been revealed to you	فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ
In-na-ka 'a-laa si-raa-tim-mus-ta-qeem.	Surely, you are on the right path	إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝
44 *Wa in-na-hoo la-zik-rul-la-ka wa-li-qau-mik.*	44 And surely that (i e the Qur'an) is a Message for you and for your people,	وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ
Wa sau-fa tus-a-loon	and you shall soon be questioned (about the message of the Qur'an)	وَسَوْفَ تُسْأَلُونَ ۝
45 *Was-al man ar-sal-naa min qab-li-ka mir-ru-su-li-naa*	45 And ask those whom We sent before you of Our Messengers	وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا
a-ja-'al-naa min doo-nir-rah-maa-ni aa-li-ha-tainy-yu'-ba-doon.	Did We appoint, besides the All-Compassionate, gods to be worshipped?	أَجَعَلْنَا مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ ۝

Transliteration	Translation	Arabic
34. *Wa li-bu-yoo-ti-him ab-waa-banw-wa su-ru-ran*	34. And (also We would have made) for their homes doors and couches	وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا
'a-lai-haa yat-ta-ki-oon.	upon which they recline,	عَلَيْهَا يَتَّكِـُٔونَ ۝
35. *Wa zukh-ru-faa.*	35 (And would have made) ornaments of gold (also).	وَزُخْرُفًا ۚ
Wa in-kul-lu zaa-li-ka lam-maa ma-taa-'ul-ha-yaa-tid-dun-yaa.	And all these are nothing but an enjoyment of the worldly life	وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَوٰةِ الدُّنْيَا ۚ
Wal-aa-khi-ra-tu 'in-da rab-bi-ka lil-mut-ta-qeen.	And the Hereafter with your Lord is for the righteous	وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ۝
RU-KOO' 4	SECTION 4	ركوع ٤
36 *Wa mainy-ya'-shu 'an zik-rir-rah-maa-ni*	36 And whoso turns away from the rememberance of the All-Compassionate	وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ
nu-qaly-yid la-hoo shai-taa-nan fa-hu-wa la-hoo qa-reen.	We assign to him a devil so he (the devil) becomes for him a comrade.	نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ۝
37 *Wa-in-na-hum la-ya-sud-doo-na-hum 'a-nis-sa-bee-li*	37 And surely, they (the devils) hinder them from the way (of righteousness),	وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ
wa yah-sa-boo-na an-na-hum-muh-ta-doon.	but they think that they are rightly guided	وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ۝
38. *Hat-taa i-zaa jaa-a-naa qaa-la*	38 Until, when he comes to Us, he shall say.	حَتَّىٰٓ إِذَا جَآءَنَا قَالَ
yaa-lai-ta bai-nee wa bai-na-ka bu'-dal-mash-ri-qai-ni	O! Would that there were between me and you (Satan) the distance of the East and the West;	يَٰلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ
fa-bi'-sal-qa-reen!	so how evil is the comrade!	فَبِئْسَ الْقَرِينُ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṣ Bold ح=ḥ Madd ژ=z آ=āā ص=ṣ ﻭٓ=ōō ض=ḍ ىٓ=ēē ط=t Fine ظ=z Madd ع=' آ=āa ـ=ـ (Jerk) ﻭ=ōo ى=ēe

RU-KOO' 3 (Contd)	SECTION 3 (Contd)	ركوع ٣ (متتبع)
32 *A-hum yaq-si-moo-na raḥ-ma-ta rab-bik*	32 Do they distribute the Mercy (livelihood) of your Lord?	أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ
Naḥ-nu qa-sam-naa bai-na-hum-ma-'ee-sha-ta-hum fil-ḥa-yaa-tid-dun-yaa	(Nay) We divide among them their livelihood in the worldly life,	نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا
wa ra-fa'-naa ba'-ḍa-hum fau-qa ba'-ḍin da-ra-jaa-til-	and We raise some of them over others in ranks,	وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
li-yat-ta-khi-za ba'-ḍu-hum ba'-ḍan sukh-reey-yaa	so that some of them take others in service	لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا
Wa-raḥ-ma-tu rab-bi-ka khai-rum-	And the Mercy of your Lord is better	وَرَحْمَتُ رَبِّكَ خَيْرٌ
mim-maa yaj-ma'oon	than what they amass	مِّمَّا يَجْمَعُونَ
33 *Wa lau lāa ainy-ya-koo-nan-naa-su*	33 And were it not that mankind would become	وَلَوْلَا أَن يَكُونَ النَّاسُ
um-ma-tanw-waa-ḥi-da-tal-	one community (of un-believers)	أُمَّةً وَاحِدَةً
la-ja-'al-naa li-mainy-yak-fu-ru bir-raḥ-maa-ni	We would have made for those who disbelieve in the All-Compassionate,	لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ
li-bu-voo-ti-him su-qu-fam-min fiḍ-ḍa-tinw-	silver roofs for their houses	لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ
wa ma-'aa-ri-ja 'a-lai-haa yaz-ha-roon.	and stairs to ascend whereby	وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

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place of man in universe, his relations with God, with fellow beings, with other creations, or over the five tenets of Islam namely *Kalma, Salaat, Fasting, Zakat* and *Hajj*. This unique aspect is the result of the existence of the Qur'an in its original form allowing of no diffusion, doubts and dichotomy.

While all other religions were uprooted from the country of their birth, Islam alone remains entrenched and established in both the place and the country of its origin.

The last and in fact the most important aspect of Islam which distinguishes it from other religions most glaringly is that during fourteen centuries Islam has never witnessed any large-scale desertions from its ranks.

Islam is expanding rather than receding, gaining ground rather than losing which development is significant and indicative of future shape of things.

The purpose of presenting these points which distinguish Islam from other religions and philosophies is to demonstrate and prove the lasting character of its appeal, the practical nature of its teachings, the flexibility of its legal system and the highly successful career of its Prophet which is pregnant with enormous potentialities for every human being who wishes success and respect in life.

The purpose of this exercise is also to stress that Islam need not be compared with other religions to prove that the era of faith has come to an end with the dawn of science and technology Islam is different, Islam is dynamic. If Graeco-Roman philosophy could not defeat Islam's ideology in its first encounter with it in the early Muslim period, how can the same Graeco-Roman philosophy, as revived in the West, demolish Islam today when the basic principles of both have remained the same.

Western-educated Muslims should not be swayed by the glamour of Western civilisation nor by the grandeur of science and technology which belong neither to the East nor to the West. They can be taken over, adapted and improved upon by the Muslims as before, or as successfully adopted by Japan in the present century.

What is required of Muslims is Firm Faith in the oneness of God (Tauhid) and in its natural sequence, faith in the unity and equality of man. Belief in accountability here and hereafter With this essential base of unity to and accountability, Science and Technology will prove useful to mankind.

——:o:——

ISLAM LAID FOUNDATION OF DEMOCRACY

Prime Minister Nawaz Sharif has said the Holy Prophet *(Sallallahu 'alaihi wa sallam)* gave the Muslims a charter of human rights, 1400 years ago "Piety and virtuousness alone are the standards for the Muslims and there is no preference to a white over a black, and all are equal "

In an interview with Anwar Turabef, chief editor, Khalaq Sozi, Tashkent, the Prime Minister said the West later on introduced several theories of fundamental rights but Islam had given this right to the human beings, 1400 years ago.

He was replying to a question. "The West believes where there is Islam democracy cannot flourish How, as the Prime Minister of Islamic Republic of Pakistan, you view this belief and how you visualise the shape of Islamic Ummah in the 21st century?"

The Prime Minister said: "Whatever may be the perception of the West about Islam and democracy, the fact is that, 1400 years ago, Islam laid the foundation of democracy, based on majority rule and consultation. It is a perfect religion and the amazing spread of Islam, the system of government and administration, the moral ideals of the faith, the rights of the individual, of the family and the community, the economic structure of Muslim community, agriculture, industry, trade—all these and many other topics find a lucid exposition in Islam " Mr Nawaz Sharif pointed out

"It is not correct that Islam and democracy cannot live together. The very concept of Islamic teachings is based on consultation, justice, equity and respect for fundamental rights, which is the essence of democracy, he asked

There were several Muslim states where democracy was flourishing, he added

Talking about Pakistan, he said: "We have chalked out long-term plans in all fields with the objective of making Pakistan a truly democratic country, with equal rights and opportunities for all the people and the blossoming of its Islamic character."

Mr Nawaz Sharif said he saw a very bright future for the Muslim Ummah in the 21st century. "The emergence of Central Asian states has further provided strength to the Islamic Ummah and, with the passage of time, we will be able to solve our economic, social, politicial, technological and other problems within the Ummah itself," he opined. Courtesy: DAWN

DISTINCT FEATURES OF ISLAM

Among world religions, Islam enjoys a unique and singular position. *It is distinct and different from* other faiths in several respects. Since these points of distinction are many, we shall confine ourselves to imortant aspects.

The distinction of this religion in the entire history of mankind is that a specific name was given by its Prophet during his own lifetime to the ideology he preached. Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* named his religion 'Islam'. which is the word mentioned in the Qur'an.

The second distinct feature is that the word Islam not only bears a meaning but carries within it the entire essence of the philosophy, ideology and way of life as propounded in the Qur'an and taught by the Prophet.

Islam means: (a) complete submission to the will of one God and acceptance of His commands as revealed in the Qur'an (*silm*); (b) peace and stability: peace of mind as well as peace between individuals and peace among nations leading to stability, progress, prospertiy (*salam*) and (c) moderacy and a balanced life, a life devoid of excesses (*saleem*). These are the three main principles Islam stand for which are embodied in its name. This oustanding feature of Islam, is of great importance and calls for deeper study.

EXCELLENT FACTOR

The third distinguishing feature is that Islam alone of all religions has given the concept of House of God (Ka'bah) on earth which is a centralising and binding force for its followers. The Ka'bah has conferred innumerable benefits on Muslims from making them enterprising and seekers of knowledge to creating consciousness of human heritage from Abraham onward leading to firm belief in brotherhood as the basis of life. There is no such annual congregation in the world of all types of reaces and faces as at Makkah during Hajj. Islam alone with its belief in unity of mankind could give such a concept and provide such an excellent centralising factor.

Fourthly, Islam alone of all religion provided a multipurpose institution in the form of 'Mosque' to serve the religious, social educational and political requirements *of the community at the* grass-root level. Its peculiar feature is that it is neither governed nor controlled by any religious hierarchy. It has no parallel in history as a divine as well as a democratic institution From Mosques have emanated freedom movements, movement to revive faith, and movements to safeguard the cultural values of the community.

The Mosque provides a means to the Muslims to remain vigilant 24 hours a day, to keep an eye on the modes and manners of the community 12 months of the year and to guard the Ummah from external as well as internal dangers perpetually. The Mosque is a watchtower, a permanent source of integration and a place of cultural and religious revival. The Mosque is the most useful institution man could conceive of, provided it is utilised in the manner and for the objectives it was intended for. It is an outstanding contribution of Islam to humanity — clean in environment, corporate in character, constructive in approach and creative in essence.

Fifthly. of all religious books, *the Qur'an alone has remained* unaltered, un-edited, un-changed, Whether non-Muslims scholars accept the Qur'an as the word of God or as the work fo the Prophet is immaterial. *What is material to the subject* is that they are all unanimous in the view that its language and its wording have remained in their original form. This is unique to Islam.

All other divine books have been edited, re-hashed and revisde by their votaries with the passage of time. The followers of these religions do not deny this but claim that it was done by saintly persons under divine inspiration In this respect Western world has adopted double standards. On one hand they *prefer the original works of Socrates*, Plato and Aristotle refusing to accept their interpretations and translations coming from later Muslims and non-Muslim thinkers. In the case of the Bible and the New Testament they accept all translations and interpolations as divinely inspired.

In the case of Islam, minutest details of the Prophet's life are recorded and, what is more, life sketches of thousands of his Companions have been bequeathed to posterity. Historical record is an important aspect without which the authenticity of a Prophet and the veracity of his teachings cannot be established. Myth and mystery mislead mankind rather than provide proper guidance to it. It is only a practical and eventful life lived with success and respect in the full light of history that can create the required impact. The Prophet of Islam alone can claim a career of this class.

Never has there been any difference among Muslims over the nature of God, over the Prophet's status as a man and messenger, over

of an understanding mind. The sermon often included recital of the Qur'anic Chapter Qaaf (50) that speaks at some length of the Day of Resurrection. (Muslim)

Praise of Allah invariably prefaced Holy Prophet's sermons. He would sometimes break off a sermon to attend to an emergency such as to pay attention to a child in difficulty, or to advise people to be seated, or to ask them to say their prayer. They were resumed thereafter. Once a man entered the mosque when a sermon was being delivered. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* inquired of him if he had said the (preceding) Prayer. When the man said that he had not, the Holy Prophet instructed: "Then get up and perform it." (Bukhari)

Sermons were also delivered on battlefields and they comprised some of the best pieces of lively oratory of the Holy Prophet. He was at his best when he exhorted his soldiers, or addressed the enemy, in the thick of a battle or in the wake of a victory The sermons comprising instructions and guidance were usually delivered with intervals in-between, lest the listeners felt weary. (Bukhari)

At all occasions his manner of speech was superb and his delivery suited the occasion.

(To be continued)

AL-HADIS: Ibn Omar *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said while he was on the pulpit speaking about charity and refraining from begging. The upper hand is better than the lower, and the upper hand is that which gives and the lower is that which begs.

(Agreed)

• • • •

OBITUARY

Muhammed Essa Jaffer

ALAS! The family tree of Sir Ebrahim Haroon Jaffer has shed another precious leaf. Muhammad Essa E H. Jaffer is no more with us. He passed away of a fatal heart storke in the night of the 7th August 1992 and was buried the next day after Friday prayer in the family enclave in the PECHS graveyard in Karachi He was 70.

Essa Jaffer was born in 1922 in Poona in India in the illustrious Jaffer family He received an affectionate pat of the Quaid-i-Azam who was political mentor and a close friend of the family

By nature Essa Jaffer was a sportsman. Swimming, rowing, and cricket were his favourite pastimes Since 1950, that is for over four decades, he did a lot for cricket in Pakistan He had a knack for hunting the hidden talent. Catch them young and groom them to stardom That was his motto. He remained for long life Vice-President of the Karachi Cricket Association

This notwithstanding he was aware of the Word of Allah

> "And the life of this world is nothing but a vain amusement and diversion,
> and certainly the home in the Hereafter is better for those who guard themselves against evil
> Do vou not understand?"
> (6 32)

Thus The Divine message was understood by Essa Jaffer who was keen to understand practise, and promote Islam in its true spirit as far as possible.

He was a puiet philanthrop His generosity that remained generally anonymous, was alway liberal. He had been regular reader of our Journal, Yaqeen International, since its beginning.

The late Essa Jaffer was an old heart patient. In 1983 he underwent open heart surgery in London. Darut Tasnif arranged in its Aulia Mosque Qur'an Khwani and Nafl prayer to coincide with the timing of his bypass operation. But at last, nine years later, his appointed moment came and he breathed his last to keep his tryst with the Creator. As the poet has said, "Death the docoit plunders night and day on drum's beat" Qur'an Majeed has given a clear warning

> "To Allah we belong and to Him is certainly our return "
> (2 156)

The late lamented Essa Jaffer will be long remembered for his social bearings, kind-heartedness, and humanistic qualities. We wholeheartedly share with the bereaved family their sad and irreparable loss and extend to them our heartfelt condolences May Almighty Allah grant eternal peace and blessings to the departed soul Amen!

DARUT TASNIF.

AL-HADIS: Ibn Omar *(Razi Allahu 'anhu)* reported I used to sell camel at Naqiy for Dinars, and then take Dirhams in exchange I then used to sell Dirhams and take Dinars in exchange. I then came to the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and mentioned it to him. He said. There's no harm if you take them at cash price at that time so long as you do not part away with something between you both. (Tirmizi, Abu Daud, Nisai)

• • • •

uttered each sentence distinctly in an unequivocal and clearly-worded style. When he had to make a gesture with his hand, he used to lift the whole arm. A turn of the palm of his hand indicated the mark of his surprise. While engaged in conversation, he would sometime pat his one hand with the other. He cast his eyes downward when he felt pleased. Seldom did he laugh. When amused, he only smiled. That was the limit." (Tirmizi)

Ibn Majah records that the Holy Prophet mostly looked upward while conversing, and that he talked with somewhat loud voice in order to be audible to his listener. Umme Ma'bad has described that he had a ringing voice. He was magnificent like a mountain when he was silent. He was clear and pleasing of speech. His conversation was sweet. It was not marred by vain talk. He would not refrain from talking when it was necessary for him to speak. His words were set like pearls in a string. When he spoke, others kept quiet. There was nothing doubtful in his speech.

There is yet another tradition that says that he shunned uncalled for melancholy in speech and kept clear of purposeless talk. He would speak only about matters worthy of reward from Allah. When he spoke all the rest remained motionless as if sparrows perched on their heads. They spoke only when he had finished and were not let to enter into cross argument among themselves.

In face to face conversation, he was sensitive, considerate, sympathetic, and to the point. His conversation was charged with a tender feeling. Once, while returning from a battle, he came upon a halting place, where a number of persons were sitting. On his questioning, he was informed that they were all *Muslims*, Nearby a woman was making fire, with her child by her side, when the hearth was ablaze, the woman lifted up the child and came to the Holy Prophet. The following conversation ensued:

— You are the Messenger of Allah, isn't it?
— Certainly I am.
— Is not Allah more kind to His creatures than a mother to her child?
— Yes, He is, for sure.
— But then a mother shall never put her child in the fire.
— (With profuse tears in his eyes) Allah will chastise the person who is defiant, who revolts against His Sovereignty, and who does not believe in His Oneness." (Ibn Majah)

It is a piece of bright and educative dialogue indeed. The difficult poser of the old woman was adequately answered in a few convincing words.

The following is another piece of conversation that passed between the Holy Prophet and Hazrat Mu'az *(Razi Allahu 'anhu)*:

— O Mu'az! Should not I tell you what is of ultimate significance? And upon what it rests?
— Certainly, O Messenger of Allah!
— The thing that is formost is Islam; Prayer is its pillar; and Jihad (that is to strive hard in the cause of Allah) is its summit, Should not I tell you also about the essence of all this?
— Of course, O Messenger of Allah!
— (Pointing to his tongue) keep it under control.
— Shall we be called to account for what we speak?
— Woe to your ignorance! Many people will be thrown headlong into the Fire merely on account of (irreligious) words of their mouth.

This short dialouge has in it beauty of expression. It is concise and yet pragmatic and impressive in its style and content.

AT HIS COUNCILS

When someone was in the midst of his discourse in Holy Prophet's gatherings, the man was not interrupted even if he was saying something not quite pleasing. Everyone was put at ease. These meetings were meant for preaching as well as to answer questions. They were subject to strict discipline and decorum. Here people were allowed to speak in a regular order of precedence. Pin-drop silence prevailed when the Holy Prophet *(Sallallahu 'alaihi wa sallam)* spoke. No one was allowed to cut someone else short while he was speaking. In the midst of the his simplicity and humility, the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* audience used to be swayed with an air of reverence for his august personality and words. His conversation, speech, or sermon was always listened with rapt attention. He always talked about religion, morality, and spiritual values Even when he was interrupted, he would go on with his talk up to the very end and only thereafter take up the problem of the person who interrupted him.

SERMONS

Sermons of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* comprise a very important part of his traditions. They are a rich source of his Seerat. They were frequently delivered for the instruuction and guidance of the people. They were meant to give them the right lead Sermon was a regular feature of Friday Prayer. His sermons were always short and precise. He used to emphasise that a brief sermon and a long Prayer were the token

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS MANNER OF SPEECH

I

"Each crisis brings its word and deed" said Whittier. Human history is primarily a record of important and dramatic events, which have often been affected by great speeches. From the days of Greece and Rome to our own day, oratory and statesmanship have gone hand in hand. Many men of sword have been noted also for their stirring eloquence.

This is how Lewis Copeland prefaces the anthology: "The World's Great Speeches". It somehow omits to mention the Prophets whose strongest weapon to spread the message of God (Allah) was their talent of speech. When Moses, (peace be upon him), who suffered from stammering, set on his Apostolic mission, he prayed to Allah thus, as Qur'an Majeed tells:

> "And loose the knot of my tongue, (that) they may understand my speech" (20: 27-28)

All Prophets of Allah had to face and combat one crisis or another. The Prophet of Islam too was born in the midst of a great crisis, the crisis of Ignorance and Darkness prevalent to obliterate true knowledge and light. He had to combat it with word and deed, the speech and action both of which supported and complemented each other

The Holy Prophet had a unique charm and mellowness in his speech His oration was spontaneous He used to punctuate it with pauses, in order to make each sentence distinct so as to facilitate its grasp for his listeners and its retention in their memory. Usually he would repeat his words three times so that they were well understood. When he wanted to lay special emphasis, he used to repeat even more than three times.

HIS STYLE

His style of speech was lucid It was as sublime as the dignity of his message itself. His sentences were generally short and always to the point, clear, unambiguous, effective and penetrating As an example we may cite what he told Hazrat 'Ali *(Karram Allahu waj hahu)* when the latter inquired of him about his way of life. The Holy Prophet said:

- Gnosis of God is my wealth.
- Reason is the root of my religion.
- Love is the foundation of my being.
- Enthusiasm (in the way of God) is my vehicle.
- Remembrance (of God) is my companion.
- Faith *(in God)* is my strength.
- Grief is my helper.
- Learning is my weapon.
- Patience is my cloak.
- Submission to God's will is my prize.
- Humility is what I am proud of.
- Devotion (to God) is my occupation.
- Firm belief (in God) is my sustenance.
- Truth is my protection
- Obedience (to God) is my dignity.
- Strife in the cause of God (Jehad) is my natural disposition.
- Prayer is the coolness of my eyes.

In these seventeen succinct sentences he beautifully summed up his many- sided way, the comprehensive and versatile way of the Prophet who was the leader of rightous people and their source of intelligence. Such was the lamp that illumined the path leading to Truth. This was the guiding star that showed the Straight Path to the wayward and astray He depicted in a few words the wide spectrum of his way of life.

HIND'S IMPRESSION

Hazrat Khadijah *(Razi 'allahu 'anha)* had a son named Hind, from a former husband. Hind was a keen observer, possessing a gift of precise and imaginative expression. When once asked as to how the Holy Prophet used to speak, he said, "The Prophet was always thoughtful, mostly reticent. He never spoke unless he felt it necessary to do so. He

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The last repairs to the dome were carried out 30 years ago. The eastern part of Jerusalem where the Al-Aqsa Mosque is situated is under Israeli occupation. But Mivan is not deterred by the situation as it is based in Northern Ireland which itself is torn by sectarian strife.

Mivan director Grenville Redmond says, "We are very honoured to have this job. It is one of the most prestigious in the world at the moment." (DAWN)

We hope there will be necessary coordination in carrying out this noble task and that other Muslim countries will also come forward to make a common cause with the sponsors of the projected move.

May Almighty Allah be our Helper. Ameen!

——:o:——

deur and ordered a mosque to be *built on its site that was associated* with the Holy Prophet's Assa' and Mi'raj. We leave here further details *of the* erection, expansion, and decoration of the Dome and the Mosque from time to time over long centuries.

QIBLAH: Literally, Qiblah means "anything opposite". In Muslim theology it depicts the direction to which the believer turns in prayer. Islam prescribes a common Qiblah for all wherever in the world: east, west, north, or south, they are and whether they offer prayer individually or in a congregation. For about fourteen years of its advent, Islam kept Jerusalem as Qiblah, that is in common with People of the Book, viz. Jews and Christians. The Prophet of Islam, however, pined for Ka'bah to be the Muslims' Qiblah, because it was *the first House of worship appointed* by Allah (3:96) and its edifice was re-raised by his forefather Prophet Ibrahim ('alaihis salaam) (2:127) on its ancient foundation that had fallen into ruins for long.

At last His Messenger's wish was granted by Allah. Ibn Ishaq writes, "It is said that the Qiblah was changed in Sha'baan at the beginning of the eighteenth month after the arrival of the Apostle in Madinah." It is relevant to note that while in Makkah, the Holy Prophet prayed in such a way that he faced the Ka'bah in Makkah as well as Jerusalem Both remained in front of him. This was not possible in Madinah as it intervened between Makkah nad Jerusalem.

The relevant verse of Qur'an Majeed says:

> "We have certainly seen the turning of your face towards the heavens
> so surely We will make you turn (in prayer) towards a direction with which you will be pleased.
> So now turn your face towards the Masjid-il Haraam (The Sacred *Mosque in Makkah*,
> and wherever you (Muslims) be, turn your faces in its *direction." (2:144)*

The change of Qiblah did not at all detract from the attachment of Islam to Jerusalem for reasons already stated. Besides, Allah had already named it Masjid-il-Aqsa (17:1) in the eighth year, or thereabout, of Islam when there was no *mosque there. Its sacred status* ranks high with Holy Ka'bah in Makkah and the Prophet's Mosque *in Madinah as the traditions go.*

CONCLUSION: A mosque in Islam is considered as a house of Allah Himself. Qur'an Majeed describes its sanctity thus:

> "Only he shall attend the mosques of Allah who believes in Allah and the Last Day,
> *establishes the prayer and pays* Zakaat (obligatory charity)
> and fears none save Allah.
> *So it may be that they will* be among the rightly guided ones." (9:18)

However, a mosque is not a mere edifice of mortar and stone and a piece of artistic decoration. That is only its body. Its soul lies in the ardent devotion of Allah with which the believers pray and glorify Him in the Mosque. The Dome of the Rock and the Mosque of Aqsa call for the faith like Caliph 'Omar's and the spirit of Sultan Salahuddin who respectively conquered and recaptured Jerusalem, *to exalt the* glory of Allah and His everlasting Word, and to perpetuate His religion. *If we follow their footsteps,* Jerusalem will again be ours, insha' Allah, Israel's and its supporters' might notwithstanding.

May Allah, in His mercy, grant us the strength of faith of our forefathers and the chivalry of our heroes of yore to retake Jerusalem in the cause of Allah. May He crown with success the noble initiative of King Fahd. Ameen!

POST SCRIPT

We have come across another piece of good news dealing with the repair of the Dome of the Rock and Al-Aqsa Mosque. It reads as follows:

"A British firm has been appointed to carry out repairs to the historic Al-Aqsa Mosque in Jerusalem The repairs will begin on July 20, and will take 18 months to complete.

The project which is likely to cost 4 million pounds is being financed from the personal funds of King Hussein of Jordan.

One of the most important shrines, for the Muslim world, the Al-Aqsa Mosque's dome has weakened structurally, according to experts. The present anodised aluminium outer dome covering is, therefore, to be replaced.

The Restoration Committee of Al-Aqsa Mosque has decided to resort to the more traditional method of using timber for its durability. The inner timber shell will be covered in gilded copper and the original final covered in gold, at present in the Islamic Museum in the Mosque, will be re-erected.

Mivan Overseas, based in Northern Ireland, was chosen from among 15 international companies tendering for the project, in view of *its expertise and experience* The company had also constructed the Presidential Palace in Baghdad, later destroyed during the *Gulf War* Mivan will use the local Muslim labour for the re-construction of the mosque dome.

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful.

DOME OF THE ROCK

(QUBBAT AL-SAKHRAH)

DOME OF THE ROCK is the most picturesque survival of the era when Jerusalem was ruled by the early Muslims. It is the ancient-most symbol of the heyday of Islam and as such a relic worthy of protection and preservation by all means. In one sense it is a victory monument ever to remind of the glorious conquest of Jerusalem under the dynamic lead of the Second Caliph of Islam, Hazrat 'Omar *(Razi Allahu 'anhu)*. In the second place it reminds of the direction of the Muslim's Qibla, before it was changed to K'abah in Makkah. Yet another reason of its veneration is that it adores the rock where the Night Journey (Asra') of the last of the Apostles of Allah, Muhammad *(Sallallahu 'alaihi wa sallam)* ended and whence his Celestial Ascension (Mi'raj) began. Here he also led in Prayer his preceding Apostles, peace be upon them.

From purely architectural point of view, the Dome of the Rock is a magnificent piece of impressive size and monumental character. On all counts, the Dome and its adjunctive mosque Al-Aqsa have sentimental and spiritual values and symbolic significance for Islam and its followers: they are worthy of keeping guard till the Doomsday.

REPAIR: It is in this context that the news has been received with joy and satisfaction that Khadim-i-Haramain-i-Sharifain, Saudi King bin 'Abdul 'Aziz, has decided to meet the total cost of repair and renovation of the war-ravaged Dome of the Rock and Masjid al-Aqsa in occupied Jerusalem. They have sustained over years damage at the hostile hands of Israel. It has been proposed to channel the requisite funds, and to undertake the work. through the good offices of the United Nations Educational, Scientific, and Cultural Organisation (UNESCO) The Saudi authorities have already approached the Director-General of the UN organisation for the purpose in view. It is to be hoped that Israel's cooperation and worldwide support to this non-political project will be forthcoming without ado.

BIBLICAL MYTHS· The Jew-Christian version of the Dome of the Rock is full of half-truths. According to the Micropaedia of the New Encyclopaedia Britanica, "The Dome of the Rock is the oldest extant Islamic monument. The rock over which the shrine was built is sacred to both Muslims and Jews. To the former it is the site from which the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, founder of Islam, ascended to heaven; to the latter, it is the site at which Abraham (peace be upon him)" the first patriarch and progenitor of the Hebrew people, prepared to sacrifice his son Isaac (peace be upon him)."

To begin with let us quote from Steven Runciman's A History of the Crusades, Volume One, to show how humbly, gracefully and judiciously the site was taken over by Caliph 'Omar *(Razi Allahu 'anhu)*. He narrates, "On a February day in the year A.D. 638 the Caliph Omar entered Jerusalem, riding upon a white camel.—At his side was the Patriarch Sophronius, as chief magistrate of the surrendered city (of Jerusalem). Omar rode straight to the site of the Temple of Solomon, whence his friend Muhammad *(Sallallahu 'alaihi wa sallam)* had ascended to Heaven.—Next, the Caliph asked to see the shrine of the Christians. The Patriarch took him to the Church of the Holy Sepulchre and showed him all that was there. While they were in the church the hour for Moslem prayer approached. The Caliph asked where he could spread out his prayer-rug. Sophronius begged him to stay where he was; but Omar went outside to the porch of the Martyrion, for fear, he said, lest his zealous followers might claim for Islam the place wherein he had prayed. And so indeed it was. The porch was taken over by the Moslems, but the church remained as it had been, the holiest sanctuary of Christendom."

This shows the tolerance and considerateness of the victor Caliph of Islam.

As for the rest, the Muslim tradition is totally different in so far as the sacrifice of Prophet Abraham's son is concerned. It was not Isaac (Ishaq) son of Sara who was offered but Ishmael (Isma'il) son of Hagar (Hajira), peace be upon all of them. Besides, it was not Jerusalem but Makkah where the sacrifice was offered by Prophet Abraham.

Caliph 'Omar found the revered Rock apparelled in glory and gran-

AND SURELY IT (QUR'AN) IS TRUTH OF A ... CERTAINTY

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المجلد ٤١ — ٢٣ ربيع الأول ، ١٤٠٣هـ الموافق ٢٢ ستمبر ، ١٩٩٢م — العدد ١٠

الأدب مع الله ورسوله ﷺ :

- والله يأمرنا بمكارم الأخلاق ورعاية الآداب مع رسوله الكريم ﷺ .

- لا ريب أن سيدنا محمد بن عبد الله هو أفضل خلق الله وأكرمهم عند الله فيتحتم تكريمه وتبجيله .

- أما الأخلاق الكريمة فتدفع بجذورها إلى قلب المؤمن .
- أن الاسلام انتشر بالقدوة كما انتشر بالدعوة .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام فنناشدهم أن يؤمّنوا حرمتها. من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكراً .

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال قال رسول الله ﷺ : لا يلدغ المؤمن من جحر واحد مرتين

(متفق عليه)

ان المؤمن يتصف بفراسة وذكاء بفضل ايمانه يفرق بها بين الصدق والكذب ، بين الصديق والعدو لذلك فان نجح احد فى خداعه مرة لا يمكن المخادع خداع المؤمن مرة ثانية .

التحرير

أسعار الاشتراك السنوى فى اليقين إنترنيشنل
ابتداء من المجلد الـ - ٣٩ :

داخل باكستان ٧٠ روبية باكستانية اضافة ٣ روبيات فى حالة التسديد بشيك من حوالة أو مصرف فى كراتشى .

خارج باكستان -- -- -- -- -- -- -- العملة الباكستانية أو ما يعادلها من دولار أمريكى

بالبريد الجوى روبيات

• البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة و إندونيسيا	٢٤٠٫٠٠
• أستراليا كندا ، جزائر فيجى ، نيوزيلنده و الولايات المتحدة الأمريكية	٢٨٠٫٠٠
• الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، سورية وتركية أفغانستان ، أبوظبى ، البحرين ، بورما ، الدوحة ، دبى ، الهند ، الكويت	١٦٠٫٠٠
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بالبريد البحرى

(أ) الجزائر ، بنجلاديش ، مصر ، العراق ، إيران ، الأردن ، عمان ، سورية وتركية	١٢٠٫
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ثمن العدد الواحد (باضافة أجرة البريد)
داخل باكستان ٠٫٥٠ روبيات خارج باكستان بالبريد الجوى ١٫ دولار امريكى .

أعداد المجلة السابقة للسنة الكاملة متوفرة بشكل مجلدات جيدة ، الأعداد ١٣ إلى ١٨ و ٢٥ إلى ٣٨ ، كل مجلد ١٧٠ روبية باكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة
داخل باكستان ١٠٠٠ روبية ولغير ساكن بباكستان ٢٥٠ دولارا أمريكيا .

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هواتف
المكتب الرئيسى ٢٢٦٥٩٧-٩٨
المكتب الفرعى ٥٢٤٣٢٥

التسديد مقدما

كوالتى ڈاٸجسٹ ايند پرنٹرز

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم بعدد كل معلوم لك .

الأدب مـــع الله ورسـولــه

الايمان بالله . . هو تغلغل قلبي وجداني يحملها المؤمن بين طياته ، فيعرف به كيف يتعامل مع الله ورسوله ومن تعامله مع الله يكون التعامل مع الناس ، لأنه تعلم من تعامله مع الله أن يحترم الناس ، فيعاملهم بأدب شرعه الله سبحانه وتعالى فيكون الأدب والاحترام فيكون الأدب مع الله ، الأدب مع رسول الله ، الأدب مع الناس ويحدثنا فضيلة الشيخ محمد حافظ سليمان عن طريقة الأدب مع الله ورسوله فيقول :

يقول الله عز وجل :

« يا أيها الذين آمنوا لا تقدموا بين يدى الله ورسوله واتقوا الله إن الله سميع عليم يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبى ولا تجهروا له بالقول كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون إن الذين يغضون أصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة وأجر عظيم إن الذين ينادونك من وراء الحجرات أكثرهم لا يعقلون . ولو أنهم صبروا حتى تخرج اليهم لكان خيرا لهم والله غفور رحيم » . (سورة الحجرات)

وفى هذه الآيات تربية وجدانية وتوجيهات الهية، وفى سورة الحجرات منهج تربوى كامل ومقرر أخلاقى شامل ، يعلم الأدب ويرشد إلى الفضائل والشمائل ، والقرآن أكبر مهذب وأعظم مؤدب ، وهو الذى أدب به ربنا رسوله فأحسن تأديبه فكان خلقه القرآن، وأدب به الرسول أصحابه.

افتتحت سورة الحجرات بنهى المؤمنين عن الحكم بشىء قبل أن يأمر به الله ورسوله ، وفى هذا نهى عن هذا التسرع والله يقول : « وبالحق أنزلناه وبالحق نزل وما أرسلناك إلا مبشرا ونذيرا » . والخضوع للحق من شيمة ذوى الخلق والمروءة والنبل والفضل ، ولما كانت طاعة الرسول من طاعة الله « من يطع الرسول فقد أطاع الله » .

جعل الله الأدب مع رسوله وغض الصوت عند رسول الله امتحانا لتقوى القلوب ، أما رفع الصوت فوق صوت النبى فقد نهى عنه رب العالمين كما نهى عن الغلظة والجفوة، والله يأمرنا بمكارم الأخلاق ورعاية الآداب مع رسوله الكريم فلا نقدم قولا ولا فعلا بين يدى الله ورسوله ومن قدم فعلا أو قولا بين يدى الرسول ﷺ فقد قدمه على الله ، لأن الرسول لا يأمر الا بما يأمر به الله عز وجـل :

فهو لا ينطق عن الهوى . إن هو الا وحى يوحى ، وقد كرمه ربه فقال لنا : « قل إن كنتم تحبون الله فاتبعونى يحببكم الله » .

والأدب مع أنبياء الله يترجم عن الأدب مع الله الذي أرسلهم مبشرين ومنذرين ، وقد بعث خاتم رسل الله سيدنا محمد بن عبد الله رحمة للعالمين فقال : « وما أرسلناك إلا رحمة للعالمين » .

وأما الآيات التي بدأنا بها حديثنا هذا فهي تترجم عن الأدب النفسي مع الله ومع رسوله ولنا فيه الأسوة الحسنة ، وقد فرض الله الأدب معه علينا وهذا ما يأمر به الذوق واللياقة والفطرة السليمة التي لم يلوثها نفاق أو يدلسها فقدان الحياء من الله عز وجل ، ولا ريب أن سيدنا محمد بن عبد الله هو أفضل خلق الله وأكرمهم عند الله فيتحتم تكريمه وتبجيله فهو البشير النذير وهو السراج المنير وهو الذي أخرج الناس من الظلمات إلى النور بهذا الكتاب المبين الذي نزل به الروح الأمين بلسان عربي مبين على قلب سيد المرسلين ﷺ .

وإن هذه الآيات لتنهى عن مخالفة الله ورسوله وتثنى على الذين يغضون أصواتهم عند رسول الله وتندد بمن يتركون الأدب مع رسول الله فينادونه من وراء الحجرات كما يخاطب بعضهم بعضا فيقول عز وجل : « يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون »

هكذا يؤدب الله عباده الذين يجهلون أو يتجاهلون قدر النبي ﷺ ويثني على أهل الذوق والأدب الذين يغضون أصواتهم عند رسول الله وهم الذين يتبعونه ويقتدون به ويتخذونه أسوة حسنة .

وأما جوامد القلوب وغلاظ الأكباد الذين جحدوا رسالته حتى تآمروا على دعوته وخططوا لقتله حتى هاجر بالليل والناس نيام ولكن عناية الله حفظته وكانت ترعاه وتلاحقه وتعصمه من الناس فهو وليه وحارسه والله يعلم رسوله تخليص العمل لله وحده لا شريك له ليعلم الناس ويرشدهم التي هي أقوم فيقول له : « قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا أول المسلمين . ويقول : « قل إنما أدعو ربي ولا أشرك به أحدا قل إني لا أملك لكم ضرا ولا رشدا . قل إني لن يجيرني من الله أحد ولن أجد من دونه ملتحدا» .

ويقول سيدنا ابراهيم عليه السلام في الالتجاء إلى الله الذي لا ملجأ من الله إلا إليه ولا اعتماد إلا عليه

الذي خلقني فهو يهدين . والذي هو يطعمني ويسقين . وإذا مرضت فهو يشفين والذي يميتني ثم يحيين . والذي أطمع أن يغفر لي خطيئتي يوم الدين » .

فتراه ينسب الخلق والهداية والأطعام والسقيا إلى الله عز وجل وينسب المرض إلى نفسه ، وينسب الشفاء إلى الله عز وجل مع اعتقاده بأن كل شيء من عند الله وفي ذلك كله من الأدب مع الله ما لا يخفى ، والله يقول : « لله الأمر من قبل ومن بعد » ويقول الا له الخلق والأمر تبارك الله رب العالمين» .

ثم إن الآيات التي جاءت في أوائل سورة الحجرات تنهى الأعراب عن الغلظة التي كانوا يفعلونها مع رسول الله حيث كانوا ينادونه من وراء الحجرات وتوجه اللوم إليهم وتصمهم بأنهم لا يعقلون .

ويقول لرسوله الكريم في علاج ما أصابه من الضوائق التي سببها له جوامد القلوب وغلاظ الأكباد من أعداء الحق والهدى ممن ضل سعيهم في الحياة الدنيا واتبعوا اهواءهم .

ولقد نعلم انك يضيق صدرك بما يقولون . فسبح بحمد ربك وكن من الساجدين . واعبد ربك حتى يأتيك اليقين » (سورة الحجر) .

وذلك لأن الحقد يفسد الذوق ويطمس البصيرة ويظلم السريرة ويلوث السيرة « ومن لم يجعل الله له نورا فاله من نور »

أما الأخلاق الكريمة فتدفع بجذورها إلى قلب المؤمن التقى فيصبح صورة للاسلام تمشى على الأرض هونا وعندئذ يكون قدوة حسنة ينتشر بها الاسلام ، لأن الاسلام قد انتشر بالقدوة كما انتشر بالدعوة .

والعلم مهما اتسعت آفاقه لا خير فيه اذا لم يقترن بالايمان السليم ، والخلق القويم ، والذين اتخذوا هذا القرآن مهجورا وشردوا من الهدى وراحوا يستوردون المبادىء والمناهج والعقائد مثلهم كمثل مصباح انقطع عنه التيار الكهربائى فانطفأ نوره ، ومعلوم أن طبيعة الاسلام لاتقبل تطويعه للأهواء الشخصية التى تروجها أقوام أصيبوا بجنون التأويل ليحرفوا الكلم بسبب ما اقترفوه من جرائم وما ارتكبوه من عدوان على الدعوة وعلى صاحبها ، فقد صدوا عن سبيل الله كثيرا . ووضعوا الأشواك فى طريق الرسالة المحمدية وحشدوا الحشود وجندوا الجنود لمحاربة أهل الهدى فى المدينة وقاموا بحملات حربية واعتداءات

وقد دافع المسلمون الأولون عن الملة وعن مصالح الأمة وجاهدوا فى سبيلها بأموالهم وأنفسهم كثيرا وأما الرسول صلوات الله وسلامه عليه فلم ينتقم لنفسه قط . بل كان يكظم الغيظ ويعفو عن الناس ، وفى يوم فتح مكة يوم جاء نصر الله وتحقق له ما أراد ووقف أمامه أعداؤه حيارى ينتظرون المصير وقد واجههم ﷺ بهذا السؤال . ماتظنون انى فاعل بكم اليوم ؟ قالوا خيرا أخ كريم وابن أخ كريم : قال لهم وهو يتكلم من مركز القوة : لا أقول لكم الا كما قال يوسف ، لأخوته ، لا تثريب عليكم اليوم اذهبوا فأنتم الطلقاء ، وصدق من سماه الرؤف الرحيم .

وهذا درس تربوى لدوى الساقى رفيع يعلم الدنيا الصفح الجميل عند القدرة ، وما خلق الانسان ليكون وحشا ضاريا قاتلا فاتكا وانما وجد ليعيش لنفسه ولبلده ولولده ولوالديه وللأقربين والناس أجمعين فى ظل السلم والأمن والاستقرار ثم أنظر اليوم إلى ما يعده الانسان لأخيه الانسان من وسائل الاجرام والانتقام تفاخرا وتربصا واستعلاء بالتفوق المسلح المدمر والناس خلقوا ليعمروا الارض لا ليفسدوا فيها ويسفكوا الدماء ، والله يقول للناس : « يا أيها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والأرحام إن الله كان عليكم رقيبا » .

محمد حافظ سليمان

للعلم أربعة

قال دغفل بن حنظلة : إن للعلم أربعة : آفة ، ونكداً ، وإضاعة ، واستجاعة . . فآفته : النسيان ونكده : الكذب . وإضاعته : وضعه فى غير موضعه واستجاعته : أنك لا تشبع منه .

وانما عاب الاستجاعة لسوء تدبير أكثر العلماء ، ولخرق سياسة أكثر الرواة ، لأن الرواة إذا شغلوا عقولهم بالازدياد والجمع عن تحفظ ما قد حصلوه ، وتدبر ما قد دونوه ، كان ذلك الازدياد داعياً إلى النقصان ، وذلك الربح سبباً للخسران . . . وجاء فى الحديث : « منهومان لا يشبعان : منهوم فى العلم ، ومنهوم فى المال » .

(البيان والتبيين)

أقر الله عينه

* * * * *

قال الإمام أبو طالب ، المفضل بن سلمة الكوفي :

قولهم : أقر الله عينه ، قال الأصمعي : المعنى : أبرد الله دمعته ، لأن دمعة السرور باردة ، ودمعة الحزن حارة ، وأقر : مشتق من القرور ، وهو الماء البارد .

وقال غيره : معنى « أقر الله عينك » أي : صادفت ما يرضيك ، فتقر عينك من النظر إليه .

وقال أبو عمرو معنى « أقر الله عينه » أنام الله عينه ، والمعنى : صادف سروراً أذهب سهره فنام .

وقال عمرو بن كلثوم :

بيوم كريهة ضرباً وطعناً أقر به مواليك العيونا

أي : نامت عيونهم لما ظفروا بما أرادوا منه .

(غاية الأرب في معاني ما يجرى على ألسن العامة في محاوراتهم وأمثالهم من كلام العرب) .

★ ★ ★ ★ ★

البلاغة

قال أعرابي : البلاغة : التقرب من البعيد ، والتباعد من الكلفة ، والدلالة بقليل على كثير .

وقال عبد الحميد بن يحيى : البلاغة تقرير المعنى في الأفهام من أقرب وجوه الكلام .

وقال ابن المعتز : البلاغة : البلوغ إلى المعنى ولم يطل سفر الكلام

وقال العتابي البلاغة مد الكلام بمعانيه إذا قصر، وحسن التأليف إذا طال

وقيل لليوناني : ما البلاغة ؟ قال : تصحيح الأقسام واختيار الكلام

وقيل للرومي . ما البلاغة ؟ قال . حسن الاقتضاب عند البداهة ، والغزارة يوم الإطالة .

وقيل للهندي : ما البلاغة ؟ قال : وضوح الدلالة ، وانتهاز الفرصة ، وحسن الإشارة .

وقيل للفارسي : ما البلاغة ؟ قال : معرفة الفصل من الوصل .

وقال علي بن عيسى الرماني : البلاغة إيصال المعنى إلى القلب في أحسن صورة من اللفظ .

(زهر الآداب)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

Transliteration	Translation	Arabic
67. *Al-a-khil-laa-u yau-ma-i-zim*	67. The friends on that day,	اَلْاَخِلَّآءُ يَوْمَئِذٍۢ
ba'-du-hum li-ba'-din 'a-duw-wun il-lal-mut-ta qeen.	shall become enemies to one another, excepet the righteous ones.	بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ۞
RU-KOO' 7	SECTION 7	ركوع ٧
68. *Yaa 'i-baa-di laa khau-fun 'a-lai-ku-mul-yau-ma*	68. O My servants! Today there is no fear for you	يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ
wa laa an-tum tah-za-noon.	nor shall you grieve;	وَلَآ اَنْتُمْ تَحْزَنُوْنَ ۞
69. *Al-la-zee-na aa-ma-noo bi-aa-yaa-ti-naa*	69 (You) who believed in Our Signs	اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا
wa kaa-noo mus-li-meen.	and were obedient (Muslimeen).	وَكَانُوْا مُسْلِمِيْنَ ۞
70. *Ud-khu-lul-jan-na-ta*	70 Enter Paradise,	اُدْخُلُوا الْجَنَّةَ
an-tum wa az-waa-ju-kum tuh-ba-roon.	you and your wives; rejoicing (there).	اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ ۞
71. *Yu-taa-fu 'a-lai-him bi-si-haa-fim-min za-ha-binw-wa ak-waab.*	71 Around them shall be passed dishes and cups of gold	يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّاَكْوَابٍ
Wa fee-haa maa tash-ta-hee hil-an-fu-su	and therein shall be what their souls desire	وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ
wa ta-laz-zul-a'-yun.	and the eyes delight in	وَتَلَذُّ الْاَعْيُنُ
Wa an-tum fee-haa khaa-li-doon.	and therein shall you abide (for ever).	وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ ۞

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

RU-KOO' 6 (Contd.)	SECTION 6 (Contd.)	ركوع ٦ (متمم)
62. *Wa laa ya-ṣud-dan-na-ku-mush-shai-ṭaan.*	62. And let not Satan turn you aside (from the right path);	وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ
In-na-hoo la-kum 'a-duw-wum-mu-been.	surely he is an open enemy of you.	إِنَّهٗ لَكُمْ عَدُوٌّ مُّبِينٌ
63. *Wa lam-maa jāā-a 'ee-saa bil-baiy-yi-naa-ti*	63 And when Jesus came with clear signs,	وَلَمَّا جَآءَ عِيسٰى بِالْبَيِّنٰتِ
qaa-la qad ji'-tu-kum bil-ḥik-ma-ti	he said: Indeed, I have come to you with wisdom,	قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ
wa li-u-baiy-yi-na la-kum ba'-ḍal-la-zee takh-ta-li-foo-na feeh.	that I may explain to you some of that wherein you differ	وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ
Fat-ta-qul-laa-ha wa a-ṭee-'oon	So fear Allah and obey me	فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ
64. *In-nal-laa-ha hu-wa rab-bee wa rab-bu-kum fa'-bu-dooh*	64 Surely, Allah is my Lord and your Lord, so worship Him	إِنَّ اللّٰهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
Haa-zaa ṣi-raa-ṭum-mus-ta-qeem.	This is a right path	هٰذَا صِرٰطٌ مُّسْتَقِيمٌ
65 *Fakh-ta-la-fal-aḥ-zaa-bu mim-bai-ni-him.*	65 Then the factions from among them fell into dispute	فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ
Fa-wai-lul-lil-la-zee-na ẓa-la-moo	So woe is to those who transgressed,	فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا
min 'a-zaa-bi yau-mun a-leem.	because of the punishment of a painful day,	مِنْ عَذَابِ يَوْمٍ أَلِيمٍ
66. *Hal yan-ẓu-roo-na il-las-saa-'a-ta*	66. Do they wait for anything other than the (Appointed) Hour,	هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ
an ta'-ti-ya-hum bagh-ta-tanw-wa hum laa yash-'u-roon.	that it should come upon them suddenly, while they do not perceive (it)	أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Transliteration	Translation	Arabic
fa-agh-raq-naa-hum aj-ma-'een.	and drowned them all.	فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ
56. *Fa-ja-'al-naa-hum sa-la-fanw-wa ma-sa-lal-lil-aa-khi-reen.*	56. Then We made them a thing past and an example for the later generations.	فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ
RU-KOO' 6	SECTION 6	ركوع ٦
57. *Wa lam-maa du-ri-bab-nu mar-ya-ma ma-sa-lan*	57 And when the son of Mary, was quoted as an example	وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا
i-zaa qau-mu-ka min-hu ya-sid-doon.	then your people clamoured at it,	إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ
58. *Wa qaa-loo a-aa-li-ha-tu-naa khai-run am hoo.*	58 And they say: Are our gods better or he (the son of Mary)!	وَقَالُوٓا ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ
Maa da-ra-boo-hu la-ka il-laa ja-da-laa.	What they cite to you is only by way of dispute	مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
Bal hum qau-mun kha-si-moon.	They are rather a contentious people.	بَلْ هُمْ قَوْمٌ خَصِمُونَ
59. *In hu-wa il-laa 'ab-dun an-'am-naa 'a-lai-hi*	59 He (Jesus) is only a servant (of Our) on whom We bestowed favour	إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ
wa ja-'al-naa-hu ma-sa-lal-li-ba-nee is-raa-eel.	and We made him an example for the Children of Israel	وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ
60. *Wa lau na-shaa-u la-ja-'al-naa min-kum ma-laa-i-ka-tan*	60 And had We so willed, We would have created angels among you;	وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً
fil-ar-di yakh-lu-foon.	to succeed (you) in the earth.	فِى ٱلْأَرْضِ يَخْلُفُونَ
61. *Wa in-na-hoo la-'il-mul-lis-saa-'a-ti*	61 And surely he (Jesus) is indeed a portent of the Appointed-Hour,	وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ
fa-laa tam-ta-run-na bi-haa wat-ta-bi-'oon.	so do not doubt about it and obey Me;	فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ
Haa-zaa si-raa-tum-mus-ta-qeem.	this is a right path.	هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

QURAN MAJEED

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The translation, done by a panel of authors, is the first Impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṡ ح=ḥ ز=ż ص=ṣ ض=ḍ ط=ṭ ظ=ẓ ع=' ـْ=- (Jerk)

Bold Madd آ=ãã ـُوٓ=õõ ـِيٓ=ẽẽ Fine Madd آ=aa ـُو=oo ـِي=ee

Transliteration	English	Arabic
RU-KOO' 5 (Contd.)	SECTION 5 (Contd.)	ركوع ٥ (متبع)
51. *Wa naa-daa fir-'au-nu fee qau-mi-hee*	51 And Pharoah made a proclamation among his people.	وَنَادٰى فِرْعَوْنُ فِىْ قَوْمِهٖ
qaa-la yaa-qau-mi a-lai-sa lee mul-ku miṣ-ra	saying. O my people! Does not the Kingdom of Egypt belong to me	قَالَ يٰقَوْمِ اَلَيْسَ لِىْ مُلْكُ مِصْرَ
wa haa-zi-hil-an-haa-ru taj-ree min taḥ-tee.	and these rivers which flow beneath me?	وَهٰذِهِ الْاَنْهٰرُ تَجْرِىْ مِنْ تَحْتِىْ
A-fa-laa tub-ṣi-roon.	Do you not then see (this)?	اَفَلَا تُبْصِرُوْنَ
52. *Am a-na khai-rum-min haa-zal-la-zee hu-wa ma-hẽe-nunw-*	52 Am I not better than this one (Moses) who is lowly,	اَمْ اَنَا خَيْرٌ مِّنْ هٰذَا الَّذِىْ هُوَ مَهِيْنٌ
wa laa ya-kaa-du yu-been	and can hardly speak clearly?	وَّلَا يَكَادُ يُبِيْنُ
53. *Fa-lau-lãa ul-qi-ya 'a-lai-hi as-wi-ra-tum-min za-ha-bin*	53. So, why not have bracelets of gold been put on him,	فَلَوْلَآ اُلْقِىَ عَلَيْهِ اَسْوِرَةٌ مِّنْ ذَهَبٍ
au jãã-a ma-'a-hul-ma-lãã-i-ka-tu muq-ta-ri-neen	or (why not do) the angels come with him in procession?	اَوْ جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ
64. *Fas-ta-khaf-fa qau-ma-hoo fa-a-ṭaa-'ooh.*	54 So, he befooled his people and they obeyed him.	فَاسْتَخَفَّ قَوْمَهٗ فَاَطَاعُوْهُ
In-na-hum kaa-noo qau-man faa-si-qeen.	Surely, they were a disobedient people.	اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ
55. *Fa-lam-mãa aa-sa-foo-nan-ta-qam-naa min-hum*	55. So, when they provoked Us, We took vengeance on them	فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ

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then more than 5,000 people have embraced Islam on my advice.

"When I converted to Islam, I was neglected by my father My wife divorced me and my three children didn't want to see me".

His young twins from his new marriage were burned alive when some Christians in 1990 set his house on fire when he was performing Haj.

"I know that I have to face some troubles, more especially because I call people to embrace Islam. I came to know while I was here that all my cassettes in Tanzania were burned. I equally know that I can be detained at any time because, they failed to kill me three times."

When asked why he did not live elsewhere, he replied," at that time I had no international contacts because all my contacts were with Christians".

"I have to get new contacts, like now when I am welcomed in the UAE".

"To be invited to the Emirates is a thing which has increased my hope, and I promise that when I am back home I will work harder".

"I am going to perform Haj this year as the government of Saudi Arabia has invited me. I will also go to Pakistan for further Islamic studies.

"After converting to Islam, I feel more relaxed because now I fear God more than was the case before," Mawaipipo concluded.

Courtesy: ARAB NEWS

——:o:——

BABRI MASJID
'Teen Bigha Zameen'
By Khushwant Singh

THIS is how Biju Patnaik of Orissa summed up the Mandir-Masjid dispute in Ayodhya which threatens to divide our nation of 800 million people and possibly trigger off civil strife of horrendous proportions. The only people blissfully unaware of this nightmare are leaders of the BJP. If they are aware of it they are unwilling or unable to stand up to the onslaught of their erstwhile collaborators, the Vishwa Hindu Parishad, Shiv Sena, Bajrang Dal and lumpen elements of so-called 'sadhus' and saints in saffron and ash.

This was clear as day light at the recent meeting of the National Integration Council. It was all the other national parties on the one side, the BJP on the other: **saree khudaaee ek taraf, joroo ka bhai ek taraf.** Kalyan Singh, Chief Minister of Uttar Pradesh was in the dock All that he and his chief defender Murli Manohar Joshi could do was to evade the main issues and indulge in double-speak and distortion of facts

Did not his government acquire the 2 77 acres of disputed land on the pretext of developing a tourist complex? No answer. Is it true that instead of the tourist complex they are allowing the building of a temple in blatant defiance of court orders? No, says Kalyan Singh he has posted a deputy commissioner and IG police to see that court orders are observed. then how is it that, asks Chandrashekhar, that every newspaper in the country as well as Star TV has shown pictures of hundreds of 'sewaks' working on the site? No answer.

How does the BJP reconcile its promise not to go ahead with building on the disputed site with the VHP's call for more 'sewaks' and celebration of an "Ayodhya Day"? No answer. What faith can anyone repose in the BJP's promises that it will not allow the Babri Masjid to be damaged if it is unwilling to put the plans of the proposed temple open to the public inspection to assure it that the mosque will remain intact and accessible to Muslims? No answer. Asks Chandrashekhar pointedly· could you not delay work on the disputed site by a few months till tempers have cooled? No answer.

Do you realise the loss of face India will suffer in the eyes of the Muslim world if the mosque is damaged? Murli Manohar Joshi replies: It will not make the slightest impact. The more-loyal-Ram Bhakt-than-thou Sikandar Bakht roars, who are these Muslim fundamentalists to question secular India? Harikishen Singh Surjeet warns· You are raising Hindu Bhindrawnwales, you are giving fillip to Sikh fundamentalism and separation.

Farooq Abdullah says the same is happening in Kashmir. If you go on like this you will need passports and visas to visit the valley. And how would you feel if Shankaracharya temple overlooking Srinagar was knocked down and Takht-i-Sulaiman mosque built on its site? No answer.

All this is vastly depressing. There is no solution in sight. Dismissing Kalyan Singh Government is easier said than done. Who will contend with the VHP and the vandals it has marshalled? For once I am in agreement with that crackpot Simranjeet Singh Mann: put the Mandir-Masjid complex under control of the army.

Courtesy: DAWN

——:o:——

to make the grand decision. The final blow to the forces of doubts was struck by the very book that had started convincing him. One day travelling in Berlin (1926) by a train, he began looking at the faces of the people around. He writes that he noticed something strange:

> "You are obsessed by the greed for more and more.
> Until you go down your graves.
> Nay, but you will come to know!
> Nay, but if you but knew with knowledge of certainty. You could indeed see the hell you are in.

And on that Day you will be asked what you have done with the boon on life. (Al-Takasur).

"For a moment I was speechless I think the book shook in my hands. It was an answer; an answer so decisive that all doubt was suddenly at an end. I knew now beyond any doubt that it was a God-inspired book". And, thus in 1926 he embraced Islam.

And, when he embraced Islam in 1926 he became an intensely charged Muslim, emotionally set to ask questions Questions about the past glory, questions about present decadence, questions which very few Muslims dared ask before. How has it come, about, he asks, that Muslims have lost self confidence, *that self confidence which once en*abled them to spread their faith in less than a hundred years from Arabia westwards as far as the Atlantic and eastwards deep into China. He further asks a host in Afghanistan:

"Tell me how has it come about that the faith of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and all its cleanliness has been buried beneath a rubble of sterile speculations and hair splitting of your scholastics." Ibid p 297.

In his book, Islam at the Crossroads, he has provided answers to many of these questions and suggests ways to redress them. He suggests basic changes in our educational system.

However, he is in no way against scientific education. He holds that knowledge itself is neither Western nor Eastern. It is universal just as natural facts are universal. But the angels of vision from which facts can be regarded and presented varies with the cultural temperament of the nations. Biology, physics, Chemistry and Maths are neither materialistic nor spiritualistic in the scope and purpose. In the present context when there is scarcity of educational material he writes:

"If I were to make proposals to an ideal Educational Board governed by Islamic considerations alone, I would urge that of all intellectual achievements of the West only natural sciences and mathematics should be taught in Muslim schools while the tuition of European philosophy, literature history should lose the position of primacy". Ibid

PROF. AHSANUR RAHMAN.

Courtesy: DAWN

——:o:——

ARCHBISHOP WHO EMBRACED ISLAM

"From priesthood to Islam", "from monasticism to Islam" and "Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in the Bible "were the topics or several religious lectures delivered throughout the UAE by Al haj Abu Baker Mawaipopo, former archbishop Rev. John Mawaipopo of Tanzania during his first visit to the United Arab Emirates.

In an exclusive interview, Mawaipopo, told "Aab News" why he embraced Islam.

"I am now 55, I was born in Tanzania. My father wanted me to study Christianity to become a bishop in the church," he pointed out.

"I never wished to be so. I went to South Africa and became a journalist, and I stayed nearly 16 years. When I went back home my father insisted again that I join the church."

In February 1964 he became a priest, and went to the United Kingdom in 1965 to study Christianity and then to the United States."

Married in 1978, Mawaipopo left for Germany to get his Master's degree, and then became a bishop of the church".

He started reading different pamphlets and books on Islam while in Germany. At the same time he wished to compare it with what the Bible says, and also to compare it with the daily life of human beings in the universe

Mawaipopo said he noticed that some verses in the Bible insist on some things to be done by human beings. But they are not being done the same way. Some things are not practiced even in the church.

"If you go deep into the Bible and practice every verse, of course. you come near to Islam. They (Christianity and Islam) are not very much different. This made me think more on the relationship between the Holy Qur'an and the Bible" Mawaipopo said.

"I started to read the Holy Qur'an in translation when I was in the United Kingdom. Then slowly I started to practice. When I became used to it, of course, I embraced Islam on December 22, 1986. Since

Majeed is a record of verbal revelation vouchsafed to the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. It "confirms guidance for mankind and clear proofs of guidance and Divine signs which discriminate between truth and falsehood" (c.f. 12: 185). It was revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. (c.f. 47:2) by Allah the Lord of the worlds (26·192), the Mighty the Wise (cf. 39·1) through the Faithful Spirit (i.e. Angel Gabriel). (cf. 26 193-194), in the month of Ramadhan (cf. 2:185) during the night of power (cf. 97:1) and the Blessed night (cf. 44: 2-3).

Qur'an Majeed was revealed in Arabic language (44:58) containing clear and complete guidance (cf 2 19, 5:3) to enable us to distinguish between truth and falsehood, between right and and wrong (cf. 25 1) It is the Reminder (cf. 15 9), the Admonition (cf. 10.57), the Wisdom (cf 17:39) and the Mercy (cf. 17·32) It confirms the truth of previous scriptures (6.92). It is a Book the like of which cannot be produced even by the totality of mankind (cf 17 88, 2:23) and which will eventually prevail over the whole world (cf 61.8, 48:23, 9.33).

The transformation brought about by Qur'an Majeed remains unparallelled in the history of the world. It raised humanity from the lowest depth of degradation to the highest pinnacle of civilisation, in an incredible short time. The Arabs who were sunk in the deeps of ignorance became the torch bearers of knowledge.

No book other than Qur'an Majeed has imparted a new life to its votaries on such a large scale.

Whilst Qur'an Majeed brings a complete code of life gives us the fundamental principles, the Hadith literature provides us with the detail and exemplification of the principles enunciated in Qur'an Majeed. To sum up, Islam is unique because·

(i) Qur'an Majeed contains the actual words of Allah, which were revealed to Muhammad *(Sallallahu 'alaihi wa sallam)*, the last Prophet of Allah.

(ii) Its code, the Islamic teachings, contained in Qur'an Majeed has remained unchanged.

(iii) It presents a perfect model in the life of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

(iv) It is not based on any myth, unreasonable dogma or paganism.

(v) It gives a simple ideology based on good actions and morals, in all walks of life.

(vi) Its tenets are reasonable and consistent with human intelligence.

Is there any other religious order known to the world which can stand all these tests? None, for Islam is unique.

——:o:——

Mohammad Asad's Discovery of Islam

A great Muslim scholar, Allama Mohammad Asad (1900-1992) pased, away in Spain. Very few of us are aware of the calibre of his scholarship. His philosophic essays in Islam at the crossroads reflect his profound understanding of the Muslim dilema in the modern world. For a brief sojourn he became associated with Pakistan's contemporary history when in 1953 he represented Pakistan in the United Nations.

Born and educated as Leopold Weiss in a religious Jew family in Vienna, Austria, Asad was perplexed by the quest for reality in his early years of life. In his book, Road to Makka he has traced his spiritual journey from doubt to belief.

He writes: "I did not know then, of course, that I was being puzzled by a question that had puzzled much wiser heads than mine for countless ages: the question of whether there is such a thing as reality". (Road to Makkah p. 45.)

He travelled throughout the Arab world on official duties. He sensed a great difference between the highly materialistic world of Europe and the simple life style of Arab Beduins. Simplicity, generosity, hospitality and content were the qualities that he said he never came across in Europe. He writes in his above mentioned book that it became an urge for him to look into the ideas that had shaped them and had made them spiritually different from the Europeans.

In his search for reality, he came across the Holy Qur'an, and in his words:

"I began to discern a world of ideas of which hitherto I had entirely been ignorant". Ibid p 128; he further writes: "Islam did not seem to be so much a religion in the popular sense of the word as, rather, a way of life; not so much a system of theology as a programme of personal and social behaviour based on the consciousness of God. Nowhere in Qur'an could I find any reference to a need for 'salvation' No original inherited sin stood between the individual and his destiny. No asceticism was required to open a hidden gate to purity· for purity was man's birthright and sin meant no more than a lapse from the innate, positive qualities with which God was said to have endowed every human being." Ibid p 128.

However, he kept struggling within himself and still needed time

all, claimed to excel in oratory but of them the Qurayesh and Hawazin both enjoyed special distinction in this regard. The Holy Prophet was from Quraysh and Halimah who nursed him in his infancy belonged to Banu Sa'd, a branch of the Hawazin With this background, he once said, "I am the most eloquent of all of you, for I belong to the Quraysh and speak the language of Banu Sa'd."

To understand the spirit of Islam, it is but essential to study, in their historical background, the dialogues, speeches, and sermons of its Prophet, or what Lane-Poole, in English parlance, calls table-talks They are a rich, rewarding, and refreshing heritage of the Holy Prophet, *may peace and blessings of Allah be upon him.*

(Concluded)

—:o:—

ISLAM IS UNIQUE

The recorded history of the world religions, with the sole exception of Islam, has come down to us embroidered with fiction. Can such grabled mixture command our allegiance? The testimony of the followers of various religions against the authenticity of their respective Scriptures is available in abundance. Contrary to this, Qur'an Majeed, the Scripture of Islam, has retained its pristine purity a fact which is admitted even by our cirtics.

The recipients of the Vedas are not known. So is the case with the Christian Gospels. None of them is the work of an eye-witness of the events therein narrated. The scanty evidence available has led certain scholars to question even the very existence of Jesus (A.S). Little is known about his early life. His active ministry of a few years was too short to leave for us comprehensive and lasting guidance. His predecessor Moses (A.S.) though considered by the Jewish scholars a great law giver, cannot be an example for our practical life, as no authentic information is available about him and his teachings. As opposed to all this, the life of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is unique History has preserved in its fold, detailed account of his whole life, from the cradle onward In him we find assemblage of the best characteristics that make him an excellent examplar. His character stands critical examination from any angle, so much so that our opponents have failed to find any flaw in his private as well as public life Is there any other hero who brought revolution in hearts in such a noble manner and in such a short time? Can history produce another hero who conquered the land that expelled him in a manner that makes the historians bow down to that great benefactor?

It is impossible to establish the original form of Hinduism, for no one definition will encompass its various forms, divisions and subdivisions Its philosophical aspects that try to solve certain intricate riddles like transmigration of souls, ultimate pain and pleasure, etc have no practical value and are mere mental luxuries.

Jesus who came to fulfil the law and reform Judaism, could not succeed due to bitter opposition mounted by his enemies At this junction St Paul, who had been an ardent opponent of Jesus, stepped in to build a new srtucture of Christianity which he cemented with "blood" and "grace" giving something quite new and even repugnant to what Jesus had taught The new covenant was in reality an old wine in new bottles. It was a rebirth of paganism on a new stage. Modern research has revealed that Jesus, as portrayed by St. Paul, was nothing but a replica of sun god. D.E Winkwirth explains in his treatise called "The Chruch — Its origins and Crises". Jesus is only the last of virgin born sun gods Mithra Appolio, Bachus, Horus, Osiris, etc All of these sun gods were born on the 25th December. The whole structure of Christianity thus stands on the borrowed foundation of paganism.

EXISTING SCRIPTURES

The existing scriptures of the world religions, other than that of Islam, are not in their original form Not only their authors are unknown but also the dates of their origin are in doubt. The Vedas and the Bible speak of the so-called "chosen people" of God; whereas Qur'an Majeed addresses itself to the humanity as a whole The stories or rise and fall of nations, as narrated in Qur'an Majeed lay down principles for human edification They warn mankind against the deeds that will bring them to the lowest ebb

The object of universal importance of revelation has neither been specified in the Bible, nor in Vedas The commandments contained in them are only for the benefit of particular nations The Qur'anic injunctions go far beyond primitive and temporal needs. Their aim is to raise man to the highest level which he is capable to attain. Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was not commissioned to guide only his people but the humanity at large.

PURITY OF QUR'ANIC TEXT

The purity of the Qur'anic text has been universally admitted both by friends and adversaries Qur'an

- The thing that is most reliable is to profess righteousness.
- The best of all the disciples are the disciples of Abraham (*'alaihis salaam*).
- Of all the traditional practices, the best is the Tradition of Muhammad (*Sallallahu 'alaihi wa sallam*)
- Remembrance of Allah has superiority over all other forms of remembrerance
- Of all the narrations, the best is the narration of Glorious Qur'an
- The best deeds are the deeds based on the resolution (of Faith).
- The worst deeds are the deeds of (vicious) innovations.
- The best guidance is that of the Apostles of Allah.
- The best death is the death of those who are martyred (that is killed in the cause of Allah)
- The worst blindness is that error into which a person relapses after having received the *right guidance*
- The best actions are those that bring (righteous) gain.
- The best path is that (right path) which is easy to follow
- The worst blindness is the blindness of the heart.
- The hand that gives is better than the hand that begs
- A little thing suffices better than the abundance that causes negligence of duty
- The worst repentance is that which is made at the time of death
- The worst shame is that which will happen on the Day of Resurrection.
- Some people come late for Friday congregation.
- Some people remember Allah but with no feeling.
- The tongue that utters lies commits the worst sin.
- The best richness is the richness of the heart.
- The best provision is to refrain from sin
- The crown of wisdom is fear of Allah the Exalted.
- The best thing to inclucate in the heart is firm belief in Allah
- Doubt is an offshoot of infidelity
- To lament the dead is a practice of the Days of Ignorance
- Perfidity is the fire of Hell
- Wealth (*hoarding*) is a *stigma* of fire
- Poetry (without a noble aim) is the flute of Satan
- Wine is a hoard of sins
- The worst means of subsistence is to eat into the belongings of the orphan
- Fortunate is he who derives lessons from others
- The real unfortunate person is he whose destiny is ill fate
- Verily everyone of you shall return to dust and the matter rests with the Day of Resurrection
- The worth of a deed depends on its result
- The worst vision is that which is not true
- What is bound to come is not far away
- *To call names to a Believer is* betrayal of Faith, and to kill him is infidelity.
- To eat the flesh of a Believer (that is to slander him) is disobedience to Allah.
- The property of a Believer is sacred, like his blood
- He who swaggers in the name of Allah, is falsified by Allah.
- He who forgives others is forgiven by Allah.
- Allah pardons those who pardon others.
- He who controls his anger is rewarded by Allah.
- He who patiently bears calamities is compensated by Allah.
- He who runs after fame, Allah will put him to disrepute.
- He who perseveres in good deeds, Allah enhances his reward.
- And Allah will punish him who disobeys Him.

Your forgiveness we seek, O our Lord, and to you is our return. The concluding invocation was repeated by him three times.

This *sermon comprises forty-nine* axiomatic truths coming spontaneously from the heart of the Holy Prophet, at the time of a Prayer, in the valley of Tabuk, under conditions of utter hardship. He was leading there an "army in distress" (Jaish-ul-'usra) Yet he was fully alive to his mission and gave away these gems of wisdom and righteousness to his followers who were at that time facing an extreme hardship The short maxims go straight to the heart to imprint deeply material as well as spiritual values embracing the wide range of human life and death.

CONCLUSION

In the light of Traditions, Stanley Lane-Poole says, "He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling —He was the sweetest and most agreeble in conversation—(and) when he spoke it was emphasis and deliberation, and no one could forget what he said."

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was granted by Allah a natural gift of charming oratory. He said, "I am the most eloquent of speech of all the Arabs", and that "I have come with words of comprehensive content" It may be pointed out here that the tribes of Arabia, one and

stitution, under the seal and signature, shall be final and could be questioned only in the Supreme Court." Severe penalties for cheating in examinations and specific *steps to eradicate malpractices in* this connection have also been ordered by the honourable Court.

We hope the eduucational institutions will rise to the occasion to perform their onerous duties without fear or favour. They will act above prejudice and suspicion in the discharge of their new duties.

CONCLUSION: Our dear students will realise that after all enough is enough They have already been much exploited by vested interests As a result, they are categorised terrorists, and feared and looked down upon in the society.

Give up your guns and come to the path of peace Be like those about whom Qur'an Majeed has said:

> And He has united their hearts (out of love).
>
> Had you spent all that is in the earth.
> you could not have united their hearts, but Allah united them.
>
> Indeed He is Mighty, Wise.
> (8:63)

Discover this inexhaustible affection. revive its spirit. and share it liberally among yourselves, instead of exchanging bullets and killing each other for the sake of misconceived political ends of the vested interests.

May Allah, the Most-Merciful. grant wisdom to our students to reform themselves; may He grant strength to the parents and guardians to ensure the right upbringing of their children and may He enable the teachers to inculcate in their students virtuous character and thirst for learning. Ameen!

——.o:——

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS MANNER OF SPEECH

II

In the previous part of this article, we dwelt in general on the manner of speech of the Holy Prophet and also touched upon his sermons. In fact, his sermons are a class by themselves Here the faculty of spoken word merges into the art of oratory, and oration was always an essential means of a Prophet to the people with due emphasis, the Message of Allah.

HIS SERMONS

While he was generally mellow in his conversation, he couched usual admonitions and dos and don'ts in assertive language. His very first preaching in public was at Mount Safa where he gathered Quraysh together and addressed them

> "Say if I were to tell you that an enemy force skirting round the hill is soon to appear, will you believe me? (On hearing their reply in the affirmative, he continued) I warn you of a terrible chastisement that is ahead." (Bukhari)

Catechism was a favourite form that he adopted when he felt that he need be more impressive. He would pose a question and then himself provide the right answer. Allama Shibli Nu'mani explains, "The Prophet's role was diversified and that naturally influenced his modes of speech. He was a missionary, a preacher, a conqueror, a military commander, a judge, and a Prophet. His oration and force of language therefore varied according to the capacity in which he spoke, and this is what is required of a perfect orator. Whenever he spoke as the messagebearer of a new faith, his words were animated with enthusiasm of the highest degree like those of a military commander

Sahih Muslim records that the Holy Prophet, on the occasion of the Last Pilgrimage, spoke with emotion. greatly agitated, his voice rising considerably high, fingers in motion and eyes sparking red, as though he was exhorting a force of warriors to go into action. Ibn Majah mentions that his body swayed in the vehemence of delievery Ibn Hambal describes that as he moved his body, his joints could be heard cracking.

Hazrat 'Abdullah bin 'Umar *(Razi Allahu 'anhu)* has left an absorbing description of what he witnessed. His narration is vivid picturesque, and animated. Says he

> "I heard the Prophet speak from his pulpit. He was saying that 'Almighty Allah will hold in His hand the earth and the firmament'.
> While he so spoke, he clenched his fist and opened it again His body leaned now to the left and again to the right, so much so that I noticed the pulpit shaking to its very pedestal and feared lest it might totter down with the Prophet himself."

SERMON AT TABUK

As an example, we may cite his sermon at Tabuk. He addressed his audience, at a Prayer, as follows

- The code of the highest truth is the Book of Allah.

In the name of Allah, the All-Compassionate, the Most-Merciful

CAMPUS PEACE AND POLITICS

"MAN is by nature a political animal." Thus spake Aristotle over two millennium ago. However politics today is not an urge to seek, and struggle for the supremacy of, truth We say that a political party is dear to us but no longer say that dearer still is the truth Politics is no longer a life's mission. It has degenerated into a profession for which is needed neither preparation nor thoughtfulness It has become a free-for-all game of musical chairs It is money that decides political issues and democracy is put to only s a way of manipulation of imbers

STUDENTS The worst victims the vicious politics of our days · the students They are exploited used as tools of religious, hnic and political parties They re bribed financially. and equipped th illegally procured arms to fight r this party or that It is unfortunate that, like the premises of ries where workers have their unions and battle grounds, iversity campuses and bounds of ools and colleges present ugly ot-out scenario with the students ged against each other. They only disturb the much needed e and tranquillity of educationstitutions but also claim many nnocent life leading to deep nguish of the bereaved families

JUDICIARY It is in this background that our Judiciary, has come forward to adopt corrective measures which, in fact. needed primarily an initiative from the Legislative and the Executive. Be that as it may, the crying problem has been highlighted and a simple solution has been prescribed by the Supreme Court of Pakistan.

A bench of the Court headed by the Chief Justice Muhammad Afzal Zullah has passed an order that students shall not indulge in palitics In their rather surprise move, the honourable judges have given the decision that students and their parents/guardians shall give an undertaking at the time of admission that the students shall not indulge in politics The Court's decision is as simple as it is unabiguous in its import

Legal pundits and advocates of fundamental right of freedom of expression would argue about the constitutionality of the Supreme Court's sui moto verdict. They ought to realise, however, that in any civilized society, there is no right without a corresponding obligation and there is no freedom without its concomitant responsibility There is a dividing line between liberty and licence

The students can still be free to have their purely academic non-political societies in their institutions to promote the real aim and object of education, that is self-enlightenment to become better citizens After all today's students are tomorrow's national leaders They can hold seminars and discussions and even inter-college debates They can have sham assemblies and trial courts to thrash out burning topics of the day In such extra-curricular activities, however, the students have to be students and not activists or agents of any outside political parties Our contemporary daily Dawn has rightly said "But unfortunately that is not what student politics has meant in our case. The groups that are active in colleges and universities have close links with the political parties outside. Thus, the political animosities at the national and provincial level tend to get easily transmitted to the academic scene as well. Moreover, the proliferation of arms on the campuses has created a situation of chronic violence and strife among rival groups, which cause frequent disruptions of normal academic activities. Worse still, the student parties seek to seize control of the university management and interfere with the teaching process itself They meddle directly in processes such as admissions, examinations and results, which has reduced the entire higher education system to a farce "

This is indeed a horrible picture of anarchy on the campuses which normally ought to be the cradle of culture-sweetness and light. It does not mean the loss of only a few but of a whole generation and also of the generations that have to follow The wealth of national intelligence, talent, and virtue is foolishly sacrificed on the altar of greed and avarice on the part of political adventurists who have lost sight of the Hereafter under the dark clouds of profane gains of this vicious world

MODUS OPERANDI· The crux of the Supreme Court's edict is that if a student indulges in politics, he *shall be expelled from the educational* institution without any further notice, and more significantly, "the findings with regard to indulgence in politics given by the head of an in-

AND SURELY IT (QUR'AN) IS TRUTH OF ASSURED CERTAINTY

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ ٩ ربيع الثاني ، ١٤١٣ هـ الموافق ٧ أكتوبر ، ١٩٩٢ م العدد ١١

الرســـالة والرسول ﷺ :

– عرف الرسول ﷺ بسمو الأخلاق وكريم العادات . . .

– ان الاسلام يدعو الى المثل العليا والقيم الأخلاقية والطهر والعفاف

– أن الدعوة الاسلامية آيات بينات في منطق الحق وفي منطق العقول المستنيرة .

– علم النجاشي . أن ما أتى به محمد صلوات الله عليه وسلامه ، انما يصدر من المنبع الذي كانت تصدر منه رسالة عيسى عليه السلام

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام فنناشدهم أن يوقروا حرمتها.
من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة. وشكراً.

بسم الله الرحمن الرحيم

عن أبي هريرة رضي الله عنه قال فيما اعلم عن رسول الله ﷺ قال ان الله عز وجل يبعث لهذه الامة على رأس كل مائة سنة من يجدد لها دينها .

(رواه ابو داود)

تجـديد الدين اعادة ما ترك الناس عملها من احكام الشريعة والسنة ومنع ما اخذ الناس عملها من السيئات والبدعات ولا يعني التجديد ادخال عقائد باطلة في الدين بهدف تشويه الدين .

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أسعار الإشتراك السنوي في اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩

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أعداد المجلة السابقة للسنة الماضية متوفرة في شكل مجلدات جميلة، الأعداد ١ إلى ١٥ و ٢٥ إلى ٣٨ ، كل مجلد بمبلغ ١٢ روبية باكستانية وذلك فيما عدا أجرة البريد

رسم العضوية في المجلة مدى الحياة

لساكني باكستان ١٠٠٠ روبية ولغير ساكني باكستان ٢٥٠ دولارا أمريكيا

لاحظر

على نقل المواد المنشورة في مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم تزويدنا بنسخة منها، إلا أننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة الصوتية بالحروف الرومانية التي تنشر على صفحات اليقين قرب النص العربي على التوالي في كل عدد من المجلة

جميع المراسلات

باسم مدير اليقين إنترنيشنل
مكتب البريد دار التصنيف،
مجاهد آباد، جمشيد روڈ،
كراتشي - باكستان

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التسديد مقدما

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الرسالة

والرسول صلى الله عليه وسلم

— الدكتور الحسيني عبد المجيد هاشم —

عرف الرسول ﷺ بسمو الأخلاق ، وكريم العادات ، وقد لقبه قومه بالأمين لما اشتهر فيهم بالأمانة منذ صغره ، وكان الصدق والاخلاص سمة من السمات التي اتصف بها ﷺ قبل البعثة وبعدها ، فقد لازمته طيلة حياته ، وكانوا يقولون عنه الصادق الأمين ، وقد فرح قومه عندما كان أول داخل الكعبة بعد ما أختلف رؤساء قريش على من يضع الحجر الأسود ، وقد استقر رأيهم على قبول أول داخل عليهم حكما بينهم ، فكان عليه الصلاة والسلام ، وقد رضى الجميع به حكما ، وسعدوا بحكمه ، اذ أشرك الجميع فى فضل وضع الحجر الأسود مكانه ، فقد بسط رداءه ، وطلب من كل منهم أن يمسك بطرف ، وحمل الجميع الحجر ، ثم وضعه بيديه الشريفتين

دعوة الاسلام السامية :

ان الاسلام يدعو الى المثل العليا ، والقيم الأخلاقية ، والطهر والعفاف حتى يصبح المجتمع مثاليا فى سلوكه ، ساميا فى معاملاته عظيما فى أخلاقه ، ذلك المثل الأعلى الذى ينشده المفكرون والفلاسفة منذ العصور الأولى ، والناظر الى الاسلام يجد فيه هذه القيم العليا التى ان دلت على شىء فهى تدل على صدق الداعى اليه .

قصة هرقل وما وقع منـه :

ها هو هرقل يحضر أمامه من وجد فى بلده من قريش ، وفيهم أبوسفيان ، يسألهم عن الرسول ﷺ حينما جاءه كتابه يدعوه فيه الى الاسلام ، فكان مما سأل أبا سفيان : بم يأمركم ؟ فقال أبو سفيان : «الصلاة والزكاة والصلة والعفاف الى آخر ماساله ، فقال هرقل: أن يكن ماتقوله حقا فهو نبى ، وسيملك ما تحت قدى هاتين .

فقد استدل هرقل بتلك القيم العظيمة التى يدعو اليها الرسول ﷺ على صدقه ، وصدق نبوته ، ولم يكتف هرقل بالتصديق ، بل قال : وقد كنت أعلم أنه خارج ، ولم أكن أظن أنه منكم ، فلو أنى أعلم أنى أخلص اليه لتجشمت لقاءه ، ولو كنت عنده لغسلت عن قدميه .

هذه الصورة التى كونها هرقل بمنطقه ، ويمكن أن يكونها أو يكون مثيلات لها كل انسان اتسع أفقه ، ورحب تفكيره ، وكل انسان يصدق الله والحق لابد أن ينتهى بما انتهى اليه هرقل من قوله : (لو كنت عنده لغسلت عن قدميه) وانما يغسل عن قدميه من أجل « يوحى الى » اذ أن من اصطفاه الله لرسالته جدير بأن يكون أهلا لذلك .

أن الدعوة الاسلامية آيات بينات فى منطق الحق ، وفى منطق العقول المستنيرة ، هذه العقول التى توجه أصحابها الى الحق والى التمسك به ، والدعوة اليه ، والدفاع عنه ، والموت فى سبيله .

هذا أكثم بن صيفى أحد حكماء العرب ينهج بفطرته السليمة هذا المنهج من الاستدلال على صدق الرسول ﷺ بدعوته ، لقد بعث أكثم ابنه حبيشا الى مكة ليخبره عما جاء به الرسول ﷺ ، فلما عاد حبيش جمع أكثم قومه بنى تميم ، وقال لهم : (أن ابنى شافه هذا الرجل مشافهة ، وأتانى بخبره ، وكتابه يأمر بالمعروف ، وينهى عن المنكر ، ويأخذ فيه بمحاسن الأخلاق ، ويدعو الى توحيد الله تعالى ، وخلع الأوثان ، وترك الحلف بالنيران ، وقد عرف ذووا الفضل منكم أن الفضل فيما يدعو اليه ، وأن الرأى ترك ماينهى عنه ، ثم يقول هذه الكلمة الرائعة : (أن الذى يدعو اليه محمد ، لو لم يكن دينا لكان فى أخلاق الناس حسنا) .

النجاشى والدعوة الاسلامية :

وقد كان الاستدلال بصدق الدعوة على صدق الرسول ﷺ هو الطريق التى سار فيها جعفر بن أبى طالب – ﷺ – حينما سأله النجاشى عن أمر دينه ، فقال : كنا قوما أهل جاهلية نعبد الأصنام ، ونأكل الميتة ، ونأتى الفواحش ، ونقطع الأرحام ، ونسىء الجوار ، ويأكل القوى منا الضعيف .

فكنا على ذلك حتى بعث الله الينا رسولا منا نعرف نسبه وصدقه وأمانته وعفافه ، فدعانا الى الله لنوحده ونعبده ، ونخلع ما كنا نعبد نحن وآباؤنا من دونه من الحجارة والأوثان .

وأمرنا بصدق الحديث ، وأداء الأمانة ، وصلة الرحم ، وحسن الجوار ، والكف عن المحارم والدماء ، ونهانا عن الفواحش وقول الزور ، وأكل مال اليتيم ، وقذف المحصنة ، وأمرنا بالصلاة والزكاة والصيام ، فصدقناه ، وآمنا به ، واتبعناه على ماجاء به من الله ، فعبدنا الله وحده ، ولم نشرك به شيئا ، وحرمنا ماحرم علينا ، وأحللنا ما أحل لنا ، فعدا علينا قومنا فعذبونا وفتنونا عن ديننا ، ليردونا الى عبادة الأوثان عن عبادة الله تعالى ، وأن نستحل ماكنا نستحل من الخبائث ، فلما قهرونا ، وظلمونا ، وضيقوا علينا ، وحالوا بيننا وبين ديننا ، خرجنا الى بلادك .

ولما قرأ صدرا من سورة مريم بكى النجاشى ثم قال: ان هذا والذى جاء به موسى ليخرج من مشكاة واحدة ثم التفت الى عبد الله بن أبى ربيعة وعمرو بن العاص ، وكانا على رأس وفد قريش : (انطلقا ، فلا والله لا أسلمهم اليكما) .

لقد علم النجاشي فور سماعه المبادىء الاسلامية أن هذه المبادىء حقة ، وأنها آيات بينات ، لايخفى صدقها على أصحاب الفطر السليمة ، وعلم أن ماأتى به محمد صلوات الله عليه وسلامه انما يصدر من المنبع الذى كانت تصدر منه رسالة عيسى عليه السلام .

يقول ابن خلدون فى المقدمة السادسة من كتابه النفيس :

« أعلم أن الله سبحانه اصطفى من البشر أشخاصا فضلهم بخطابه ، وفطرهم على معرفته ، وجعلهم وسائل بينه وبين عباده ، يعرفونهم بمصالحهم ، ويحرضونهم على هدايتهم ، ويأخذون بحجزاتهم عن النار ، ويدلونهم على طريق النجاة .

وكان فيما يلقيه اليهم من المعارف ، ويظهر على ألسنتهم من الخوارق والأخبار — الكائنات المغيبة عن البشر التى لا سبيل الى معرفتها الا من الله بوساطتهم ، ولا يعلمونها الا بتعاليم الله أياهم قال ﷺ : (الا وانى لا أعلم الا ما علمنى الله) . وأعلم أن خبرهم فى ذلك ، من خاصيته وضرورته الصدق ، لما يتبين لك عند بيان حقيقة النبوة .

وعلامة هذا الصنف من البشر : أن توجد لهم — فى حال الوحى — غيبة عن الحاضرين معهم ، مع غطيط عشى أو غماء فى رأى العين ، وليست منها فى شىء ، وانما هى — فى الحقيقة — استغراق فى لقاء الملك الروحانى : بادراكهم المناسب لهم ، الخارج عن مدارك البشر بالكلية ، ثم يتنزل الى المدارك البشرية : أما بسماع دوى من الكلام فيفهمه ، أو يتمثل له صورة شخص يخاطبه بما جاء به من عند الله ، ثم تنجلى عنه تلك الحال وقد وعى ما ألقى عليه .

قال صلى الله عليه وسلم ، وقد سئل عن الوحى : (أحيانا يأتينى مثل صلصلة الجرس ، وهو أشده على ، فيفصم عنى وقد وعيت ما قال ، وأحيانا يتمثل الى الملك رجلا فيكلمنى فأعى ما يقول) .

ويدركه أثناء ذلك من الشدة والغط مالا يعبر عنه ، ففى الحديث : (كان مما يعالج من التنزيل شدة)

وقالت عائشة : كان ينزل عليه الوحى فى اليوم الشديد البرد ، فيفصم عنه ، وأن جبينه ليتفصد عرقا ، وقال تعالى : « وأنا سنلقى عليك قولا ثقيلا » .

ولأجل هذا فى تنزل الوحى ، كان المشركون يرمون الأنبياء بالجنون ، ويقولون : له رئى ، أو تابع من الجن ، وانما لبس عليهم بما شاهدوه من مظاهر تلك الأحوال .

« ومن يضلل الله فماله من هاد » .

ومن علاماتهم أيضا : أنه يوجد لهم — قبل الوحى — خلق الخير والزكاة ، ومجانبة المذمومات والرجس أجمع .

وهذا هو معنى العصمة ، وكأنه مفطور على التنزه من المذمومات والمنافرة لها ، وكأنها منافية لجبلته .

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ما أدركنا يوماً من أيامهم

روى عن ابن المبارك أنه قال : خرج الحارث بن هشام من مكة ، فجزع أهلها جزعاً شديداً ، فلم يبق أحد يطعم الطعام إلا خرج معه يشيعه ، حتى إذا كان بأعلى البطحاء ، أو حيث شاء الله من ذلك ، وقف ، ووقف الناس ، فقال :

يا أيها الناس ، إني والله ما خرجت رغبة بنفسي عن أنفسكم ولا اختيار بلد على بلدكم ، ولكن كان هذا الأمر - الإسلام - فخرجت فيه رجال من قريش ، والله ما كانوا من ذوى أسنانها ولا في بيوتها ، فأصبحنا والله ولو أن جبال مكة ذهباً أنفقناها في سبيل الله ما أدركنا يوماً من أيامهم ، والله لئن فاتونا في الدنيا لنلتمس أن نشاركهم في الآخرة ، فاتقى الله امرؤ ، فتوجه إلى الشام واتبعه ثقله ، فيقال : إنه قتل يوم اليرموك رحمه الله . . .

(كتاب التوابين لابن قدامة المقدسى)

البارح والسانح

البارح : ما مر من الطير والوحش من يمينك إلى يسارك ، والعرب تتطير به لأنه لا يمكنك من أن ترميه حتى تنحرف .

والسانح : ما مر بين يديك من جهة يسارك إلى يمينك ، والعرب تتيمن به لأنه أمكن للرمى والصيد . . .

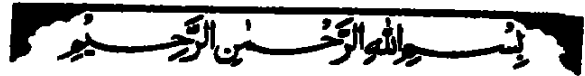
وفي المثل : « من لي بالسانح بعد البارح ؟ » يضرب الرجل يسيء إليه الرجل ، فيقال له . إنه سوف يحسن إليك ، فيضرب هذا المثل ، ويقول . من لي بالسانح بعد البارح ؟ وأصله أن رجلاً مرت به ظباء بارحة ، فقيل له : سوف تسنح لك . فقال : من لي بالسانح بعد البارح ؟ . .

(لسان العرب)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائماً أبداً — على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته — لكل هول من الأهوال مقتحم

SOO-RA-TUD-DU-KHAAN		
Mak-keey-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 3	SECTIONS 3	سُورَةُ الدُّخَانِ مَكِّيَّةٌ
Aa-yaa-tu-haa 59	VERSES 59	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *Haa-meem.*	1 Haa Meem.	حٰمٓ ۝
2. *Wal-ki-taa-bil-mu-been.*	2. By the Perspicuous Book	وَالْكِتٰبِ الْمُبِيْنِ ۝
3. *In-naa an-zal-naa-hu fee lai-la-tim-mu-baa-ra-ka-tin*	3 Surely, We have sent it down in a blessed night;	اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ
in-naa kun-naa mun-zi-reen	indeed, We are the warners (to mankind)	اِنَّا كُنَّا مُنْذِرِيْنَ ۝
4 *Fee-haa yuf-ra-qu kul-lu am-rin ha-kee-min.*	4 Therein is disposed of every wise affair	فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ۝
5. *am-ram-min 'in-di-naa.*	5. As a command from Us	اَمْرًا مِّنْ عِنْدِنَا
In-naa kun-naa mur-si-leen	Surely We are the Senders (of the angel messenger),	اِنَّا كُنَّا مُرْسِلِيْنَ ۝
6. *Rah-ma-tam-mir-rab-bik*	6 As a mercy from your Lord.	رَحْمَةً مِّنْ رَّبِّكَ
In-na-hoo hu-was-sa-mee-'ul-'a-leem.	Surely, He is the All-Hearing the All-Knowing;	اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration		Translation	Arabic
Wa hu-wal-ha-kee-mul-'a-leem.		and He is the Wise, the All-Knowing.	وَهُوَ الْحَكِيمُ الْعَلِيمُ ۞
85. *Wa ta-baa-ra-kal-la-zee la-hoo mul-kus-sa-maa-waa-ti wal-ar-di wa maa bai-na-hu-maa.*	85	Blessed is He to Whom belongs the sovereignty of the heavens and the earth and whatever there is in between them,	وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
Wa 'in-da-hoo 'il-mus-saa-'ah. Wa i-lai-hi tur-ja-'oon.		and He has the knowledge of the Hour, and to Him you shall be returned.	وَعِندَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ۞
86. *Wa laa yam-li-kul-la-zee-na yad-'oo-na min doo-ni-hish-sha-faa-'a-ta*	86	And those whom they call upon besides Him do not have the (power of) intercession	وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ
il-laa man sha-hi-da bil-haq-qi wa hum ya'-la-moon.		except those who bear witness to the Truth, while they know (it)	إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ۞
87 *Wa la-in sa-al-ta-hum man kha-la-qa-hum*	87	And if you ask them who created them,	وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
la-ya-qoo-lun-nal-laa-hu fa-an-naa yu'-fa-koon.		they shall indeed say Allah So how then are they turned away!	لَيَقُولُنَّ اللَّهُ فَأَنَّىٰ يُؤْفَكُونَ ۞
88 *Wa qee-li-hee yaa-rab-bi*	88	And by his (the Prophet's) saying: O my Lord!	وَقِيلِهِ يَا رَبِّ
in-na haa-u-laa-i qau-mul-laa yu'-mi-noon.		Surely, these are a people who do not believe.	إِنَّ هَٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ ۞
89. *Fas-fah 'an-hum wa qul sa-laam*	89	So overlook them and (to close the issue) say Peace!	فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ
Fa-sau-fa ya'-la-moon.		But soon they shall come to know (the result)	فَسَوْفَ يَعْلَمُونَ ۞

CHAPTER 43 ENDS HERE. تمت هنا بحمد الله سورة ٤٣ ـ الزخرف

Transliteration	Translation	Arabic
78. *La-qad ji'-naa-kum bil-haq-qi*	78 (The angels shall say): Indeed, we brought to you the Truth,	لَقَدْ جِئْنٰكُمْ بِالْحَقِّ
wa laa-kin-na ak-sa-ra-kum lil-haq-qi kaa-ri-hoon.	but most of you were averse to the Truth	وَلٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كٰرِهُوْنَ ۝
79. *Am ab-ra-moo am-ran fa-in-naa mub-ri-moon.*	79 Or have they resolved some plan (against the Prophet); so indeed We (too) have resolved (a plan against them)	أَمْ أَبْرَمُوْا أَمْرًا فَإِنَّا مُبْرِمُوْنَ ۝
80. *Am yah-sa-boo-na an-naa laa-nas-ma-'u sir-ra-hum wa naj-waa-hum.*	80 Or do they think that We do not hear their secrets and their private consultations ?	أَمْ يَحْسَبُوْنَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ
Ba-laa wa ru-su-lu-naa la-dai-him yak-tu-boon.	Nay, but Our messengers (the angels) at their sides do write down (their plans)	بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ۝
81. *Qul in kaa-na lir-rah-maa-ni wa-la-dun*	81 Say. If there were a son to the All-Compassionate (Allah),	قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ
fa-a-na aw-wa-lul-'aa-bi-deen.	then I would have been the first to worship (that son)	فَأَنَا أَوَّلُ الْعٰبِدِيْنَ ۝
82. *Sub-haa-na rab-bis-sa-maa-waa-ti wal-ar-di*	82 Glory be to the Lord of the heavens and the earth,	سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ
rab-bil-'ar-shi 'am-maa ya-si-foon.	the Lord of the ARSH (Throne), from what they attribute	رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ۝
83. *Fa-zar-hum ya-khoo-doo wa yal-'a-boo*	83. So, let them indulge in idle talk and play.	فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا
hat-taa yu-laa-qoo yau-ma-hu-mul-la-zee yoo-'a-doon.	until they meet their Day which they have been promised	حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ۝
84. *Wa hu-wal-la-zee fis-sa-maa-i i-laa-hunw*	84. And He it is Who is worthy of worship in the heaven	وَهُوَ الَّذِيْ فِي السَّمَآءِ إِلٰهٌ
wa fil-ar-di i-laah.	and worthy of worship in the earth;	وَّفِي الْأَرْضِ إِلٰهٌ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث=ṡ Bold ح=ḥ Madd آ=ãã ز=ẓ و=ōō ص=ṣ ی=ēē ض=ḍ ط=ṭ Fine ظ=ẓ Madd ع=ʻ آ=ãa ء=ʼ (Jerk) و=õo ی=ēe

RU-KOO' 7 (Contd)	SECTION 7 (Contd)	ركوع ٧ (متبع)
72. *Wa til-kal-jan-na-tul-la-tee*	72 And this is the Paradise which	وَتِلْكَ الْجَنَّةُ الَّتِيٓ
oo-riṡ-tu-moo-haa	you have been made to inherit	أُورِثْتُمُوهَا
bi-maa kun-tum ta'-ma-loon	(as a reward) for what you used to do	بِمَا كُنْتُمْ تَعْمَلُونَ ۝
73. *La-kum fee-haa faa-ki-ha-tun ka-ṡee-ra-tum-*	73 For you shall therein be fruits in abundance	لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ
min-haa ta'-ku-loon	of which you shall eat	مِنْهَا تَأْكُلُونَ ۝
74. *In-nal-muj-ri-mee-na fee 'a-zaa-bi ja-han-na-ma khaa-li-doon.*	74 Surely, the guilty shall stay in the punishment of Hell, for ever	إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ ۝
75. *Laa yu-fat-ta-ru 'an-hum wa hum fee-hi mub-li-soon*	75 It shall not be relaxed for them and they shall despair therein.	لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۝
76 *Wa maa ẓa-lam-naa-hum wa laa-kin kaa-noo hu-muẓ-ẓaa-li-meen.*	76 We did not wrong them but they themselves were the wrongdoers	وَمَا ظَلَمْنَاهُمْ وَلَٰكِنْ كَانُوا هُمُ الظَّالِمِينَ ۝
77 *Wa naa-dau yaa-maa-li-ku li-yaq-ḍi 'a-lai-naa rab-buk*	77 And they shall cry O MAALIK (Superintendent of Hell)! Let your Lord make an end of us	وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ
Qaa-la in-na-kum-maa-ki-ṡoon.	He (MAALIK) shall say Surely, you are to remain (here).	قَالَ إِنَّكُمْ مَاكِثُونَ ۝

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spend (in charity) out of what you hold dear. And surely Allah is well aware of what you spend. (3:92)

The Islamic Socio-Economic System of Islam has been laid down in such a way that it has to operate within a fremework in which a set of do's and dont's lay down the norms of economic behaviour and the priorities for production. Satisfaction of one's material wants, however, is not an end in itself but one has to work for discharging his duties towards the walfare of society also.

Islam has made it socially obligatory on oneself to engage his activities which should provide for the necessities of life so that the people do not suffer. The activities directed at mere acquisition of wealth for conspicuous living are condemned.

Economic Enterprises for "proper ends" have been encouraged in Islam. Although an individual's right of property ownership has been recognised in Islam, yet this is an interim ownership since the ultimate ownership of all resources and goods rests with the Creator of Universe, almighty Allah only.

In Islamic Economic System, the moral social and economic aspects are interwound. Labour is treated as supreme. The roles of labour capital, land and enterpreneur are defined. Employers have been given the rules of couduct in the matter of employing labour. Employees have to be teated fairly and with kindness. Labourers have to be paid reasonable wages at the proper time. The worker is not to be burdened with excessive and heavy work beyond his physical capability. Beggary is not allowed.

WEALTH DISTRIBUTION IN ISLAM

Employers are required to fix wages of the labourers before employing them. Wages have to be paid promptly, without delay. Labourers and workers are also required to discharge their duties honestly and forbidden to do anything worngful or unjust to their employers.

The redistributive system is also very effective. The instruments of 'Zakat 'Ushr', 'Sadaqaat', 'Khairat', 'inheritance', etc., are specifically designed for distribution of wealth and avoidance of its concentration in a few hands or groups.

The law of inheritance in Islam ensures the diffusion of wealth. One's wealth or property is distributed among his family and relatives on his death Allah commands.

> There is a share for men in what the parents and the kindred leave, and a share for women in what the parents and the kindred leave, be it little or much The share (of each) is prescribed as an obligation. (4:7)

The State is assigned a definite welfare role. It can control natural resources which have value for the general public. The State is to collect 'Ushr' and 'Zakat' for the welfare of the community and the deserving. The levy of 'Zakat' affects the enconomy in a veriety of ways. It discourages concentration of wealth and redistributes it to the poor thereby enhancing the social welfare of the community.

The Islamic Concept of Social Security is eloquently manifest in the last Sermon of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* which he delivered on 9th Zilhajja, 10th A.H. at Arafat. Among other things he proclaimed.

"Listen to my words. Know that all Muslims are brothers one unto other;—you are equal, enjoying equal rights and subject to the same obligations. You are members of a common brotherhood Remember that it is only lawful to take from a brother what he gives you willingly. Guard yourself from committing injustice."

The result of the application of these Cardinal Principles of Islam was that there was a period in Muslim History when one would take his charity around without finding anyone to accept it from him.

(Contd. from Page 70)

CHARITY

The Prophet recognised no monopoly of Divine Knowledge or sanctity, no intermediary between man and his Creator.

He recognised the personal character of a man as the only criterion of respectability. The Prophet discouraged monasticism and priesthood in Islam. The Prophet said: "The retirement that becometh my followers is to live in the world and yet to sit in the corner of a mosque in the expectation of prayers".

The Prophet of Islam liberated mankind by forestalling the possibility of the accumulation of wealth in private hands. The Prophet enforced compulsory charity so that none can be left without food or other necessities of life. Islam abolished interest, the main factor for fabulous fortunes. He called the holder of a monopoly a sinner and offender.

The Prophet introduced a law of inheritance whereby no estate, large or small can remain undivided after the death of the owner".

As can be seen from the above all the values expounded by the Prophet of Islam are applicable universally for the betterment of mankind. May Allah's blessings and peace be upon him.

(Courtesy:—ISLAMIC HERALD)

—:o:—

and prayed that he be raised amongst the poor. The Prophet did not store up anything for the next day.

The Prophet used to keep to the rear when travelling and urged the weak on. He would take someone up behind him and would make supplication for them all.

When the Prophet was asked for anything he never said no. Even when a man had asked the Prophet for enough sheep to fill the valley between two mountains he had given them. He was genial and generous to his neighbours.

He counselled his followers not to envy and show their sincerity by paying no heed to that which is not their business. He ordained Muslims to speak the truth, perform the promise, discharge the truth, commit no fornication, to be chaste, to have no impure desires. He exhorted his followers to work to earn an honest living and refrain from ill-gotten wealth.

He never preached to others that which he himself did not practise in his day-to-day life. His life was perfect exposition of the teachings of Islam. He gave the most exalted place for reason and greatly encouraged deliberation.

Prophet Muhammad preached the doctrine of equality and fraternity. He adopted a slave as his own. He called the white and the black, the Arab and non-Arab as equals. He gave his cousin, a noble Quraish, in marriage to a slave. In his private dealings he was fair and just.

He treated friends and strangers, the rich and the poor with equity. He put nobleman and slave on the same level.

Democracy shone outstandingly in all his dealings. He laid the foundation for democratic rule by not appointing successor though he told of his impending death. He gave a hint of his personal opinion by making Abu Bakr lead the prayers when he was ill, and refused to nominate a successor. Abu Bakr became the supreme leader when the people elected him and gave their allegiance.

The institution of Hajj which boosts universal brotherhood and enriches the range of every branch of knowledge, and fasting that leads to innumerable physical and social benefits and five daily prayers that perfect men are cardinal principles of Islam, propounded by the Prophet.

The Prophet proclaimed to his followers that the search for knowledge is one of their highest obligations and urged them to pursue it from the cradle to the grave. He characterised a person who goes out in search of knowledge as one in God's path till he returns. He condemned intellectual stagnation.

He gave highly respectable place in the social system for a woman and emancipated her. Islam gives women the right to inherit, acquire and possess property and to be known by her own personal name even after her marriage. The Prophet said: "O men you have rights over your wives and they have rights over you."

AL-QUR'AN

Islamic Concept of Social Security

ISLAMIC Concept of Social security propounded by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* fourteen centuries ago, is more comprehensive and self-sustained than the system introduced in modern times.

The modern system of Social Security owes its origin to the Industrial Reveolution that had taken place in Western Europe at the beginning of the 19th century. It paved the way for the provision of "Subsistence and Medical care to the Factory Workers in conditions and hazards beyond their control." The system was based on the principle of pooling of financial resources and sharing of risks. Nevertheless, it was (and is even now) not only limited in the scope of its benefits but is also confined to a small portion of society, viz, industrial workers. In the teachings of Islam, however, great stress has been laid down on service to humanity in general.

WEAK AND OPPRESSED

From his earlylife, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* always stressed to support the cause of the weak and the oppressed, e.g. orphans, needy, helpless, etc.

"No, but you do not honour the orphan; nor do you urge one another to feed the needy". (89:17-18).

The Islamic Society created Institutions like 'Zakat' 'Sadaqaat', etc. to help its members in case of privation or death of a bread-winner of the family. Another Institution the 'Baitul Maal', was established by the Islamic State to offer security in case of poverty and privation; it afforded medical care to the disabled and sick persons through the establishment of hospitals. 'Baitul Maal' was founded by the money received form the rich.

Islam induces the affluent people of the society to spend their money on their poor brother in the following words of Qur'an Majeed:—

"Who is he that lend to Allah a godly loan? So He will increase it manifold for him, and he will have a generous reward." *(57:11)*

"Never shall you attain the height of righteousness, unless you

(Contd. on Page 71)

execution or enslavement. The Prophet's followers walked while prisoners of war were made to ride and given wheat bread.

He created a brotherhood for which there is no parallel in the world. He put an end to centuries old difference of caste, tribe, race and colour. When he migrated to Madinah with his followers everyone in Madinah shared his properties and belongings with Muslims from Makkah. Such was the bond of brotherhood even though the people of the desert led a hard life.

CHORES

His personal life never changed even when he became the master of the whole of Arabia and Syria. His personal life continued to be austere. His ward-robe consisted only of a minimum number of garments that he needed and actually wore. These were frequently patched and had to be repeatedly washed as his ward-robe was very spare.

For days the Prophet and his family went without food, subsisting on dried dates or crushed parched barley. He did not sleep on a bed but on the ground on a mattress stuffed with dry twigs from palm tree and often awoke with marks of twigs on his body. His living room had clay walls and roof made up of date leaves.

Whenever the Prophet was at home he spent the time in the service of the family, doing household chores. He lived in great humility, performing the most menial tasks with his own hands; he kindled the fire, swept the floor, milked the goats, patched his own garments and cobbled his own shoes. The Prophet used to serve his food himself.

In addition to the five prayers daily, he spent long hours at night in solitary prayer. He never touched a drop of wine or liquor all his life. He observed the fast in the month of Ramadhan and in addition usually observed fast for two days each week. Moderation was his way in everything.

He honoured the old for their age. He showed extreme indulgence towards the disabled and tended the sick and consoled them by rubbing their bodies. He adored children and cared for them.

He never passed a group of little ones without a sweet smile and a kind word for them. He advocated tenderness and leniency towards females. He gave special treatment to widows and the displaced He followed any bier he met He dined with slaves.

He was very kind to animals. He remonstrated with those who ill-treated their camels. He forbade the employment of living birds as targets for marksmen. All acts of cruelty to animals were abhorrent to him

The Prophet never spoke a word without wearing a smile He thanked for the merest trifles He showed meekness and modesty while dealing with others and was never vain and exaggerated

He helped his kindred who did not benefit him He forgave those who injured him. He entertained those who avoided him He was hospitable to those who abused him.

He championed the cause of the wronged and oppressed whether they were Muslims or not. He was graceful to his enemies and won their admiration ultimately. Many non-Muslims left their properties in his custody for safe-keeping.

The Prophet ate only when he was hungry and stopped eating when he could still eat and did not leave even a few particles in his plate to waste. Mostly he was eager to eat in the company of friends and relatives. He was invariably the last to begin eating.

The Prophet was the most handsome of men and very liberal and brave. He was immaculately clean and called cleanliness next to Godliness. He was fond of perfume and preferred to dress in white and sometimes green.

He always withheld himself from anger. He never struck anyone or anything with his own hand and on his own account never felt revenge. He was not unseemly in his language or given to cursing or reviling. He was far from talkative. He spoke only when he had good reason for doing so.

MODEST

When asked to invoke a curse on the polytheists, he replied: "I was not sent as one given to cursing. I was sent only as a mercy."

Zaid, the Prophet's servant, said: "I served Prophet Muhammad 10 years and he never said 'Uf' to me and never said 'Why did you do so? He gave his servants to eat what he ate himself and clothed them as himself He ordered that a labourer be paid his wage before his perspiration dried:

The Prophet stunned a large assembly of his followers by kissing the coarse hands of a woodcutter. He advised an often praying Muslim that his brother who feeds him is a holier man before God than him.

Prophet Muhammad was extremely modest and when he disapproved of something one could read the fact in his face.

The Prophet shook hands with a man till he withdrew, and he did not turn his face away till the other did so.

The Prophet did not turn a poor man away even if he came again and again and gave the poor whatever he had, even if it were to be half a date. The Prophet threw his lot with the poor, called poverty his pride.

on the fundamentals of Islam, the elucidation of their details and the compilation and codification of new laws, although it may be in conformity with the approach adopted by the founder of a particular school. The reason why I have spoken of Ijtihad as obligatory is that every age has its own countless problems, and cognizance of the Divine injunctions with *regard to them* is essential. The material which has already been written and compiled. is not only *insufficient* but also embodies many differences of opinion". (Preface of "Musaffa")

According to Dr. Iqbal "the verdict of history is that worn out ideas have never risen to power among a people who have worn them out. — The only alternative open to us. then is to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook of life and to rediscover the original verities of freedom, equality and solidarity with a view to rebuild our moral, social, and political ideas out of the original simplicity and universality."

Islam is a dynamic religion and constant reformulation and expansion of Islamic law to meet the problems of society in every age is a must. In fact, what is desperately needed now is the establishment of a council of religious scholars who could produce true Ijitihad in all matters that demand new solutions in this technological era

—Courtesy: DAWN

AL-SUNNAH

VALUES AS EXEMPLIFIED BY PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

The Prophet's birthday, celebrated by all Muslims all over the world, is of great significance to all mankind. A New Order was born following his birth. An attitude towards life and God took shape and a new universal brotherhood was founded. In short his birth was destined to make the greatest impact on the world.

The Prophet was a human being like the rest of us. He laid no claim to superhuman status or capabilities. He said "Other messengers of God had their miracles, mine is the Qur'an and will remain for ever."

He was a righteous man. His *life and conduct had been pure and* trustworthy from childhood. Long before he was called to Prophethood *his people had conferred upon him* the title of Al-Ameen which means the Honest, Righteous.

By word or deed, he had never uttered nor acted on a falsehood during his 40 years of life prior to Prophethood.

Prophet Muhammad had no formal education. It was impossible for him to have composed the Qur'an. The challenge thrown by the Holy Qur'an to compose a few similar lines has not been taken up by any scholar so far. Such is the superb literary perfection of the Qur'an revealed by Allah through Prophet Muhammad.

So here we have a guarantee of truth and righteousness through the testimony of his early life before Prophethood.

His personality was historic and not mythical or semi-mythical. Every action of his life has been recorded, every word uttered by him has been preserved; no part of his life is in shadow or doubt. His words and deeds have provided the guidelines for the conduct of one's life.

He was left as an orphan; his father died before his birth and his mother when he was a few years old. Even as a child staying with his uncle and brought up among a number of cousins, he was contented with little and was sober and dignified.

His life was multi-sided. He was not a hermit withdrawn from the world or lived in retirement.

As a husband and father he was exemplary and played many roles in his life—as a servant, master, merchant, soldier, general, peace maker, judge and a sovereign. In all these capacities he set ideals for us to follow.

As a youth he was trustworthy, *kind and helpful. He* led a completely chaste life.

During the first 13 years of his *Ministry, he and his small-band of* followers endured severe persecution with dignity, patience and perseverance. *His faith and trust in* Allah was superb.

In the end he had to leave Makkah and take refuge in Madinah. Even here he was not left in peace His enemies in Makkah organised expedition after expedition to put an end of him and his companions by violence and force of arms.

He was compelled to fight in defence of the right of all men to worship Allah according to their own wishes.

The fighting that was forced upon the Prophet was most repugnant to him. He conducted it humanly and chivalrously. Though he commanded in battle. he never wielded a weapon himself, so great was his reluctance to take human life or to inflict physical injury upon another even in righteous cause

The Prophet treated prisoners of war with the utmost hospitality The Prevailing custom then was

Abu Hanifa and Abu Yusuf are reported by Ibn Qayyim al-Jawaziah to have said. "It is not legitimate for anyone to follow our views until he has learned the source where we derived these views."

It is reported that Ma'd ibn 'Isa heard Malik say, "I am but a human being who is capable of right and error. Consider my views carefully; whatever is compatible with the Qur'an and Sunnah accept it; whatever is in conflict with the Qur'an and Sunnah set it aside." It was on the basis of this conviction that Malik warned the Caliph Harun al-Rashid against imposing the Maliki school on the people.

Shafi'i said, "If you come across a statement by me which runs counter to a statement by the Prophet, then follow the Prophet's statement and do not imitate me. Similarly if an authentic tradition conflicts with my school, then follow the former and know that it is my school".

Finally Ahmad ibn Hanbal, reputedly the most meticulous adherent to the traditions and a foe of opinion said. "Do not imitate me, Malik, al-Shafi'i or al-Thawri, but learn from the source from which they learned."

As stated earlier, the Qur'an, Prophetic traditions, Qiyas and Ijma' constitute the roots *(usul)* of the Shari'a. They are the sole foundatoin of 'Fiqh' (Islamic jurisprudence):

Qur'an — Without doubt the Qur'an which is the final revelation of God to man, was always used as the primary source of Shari'a the final authority in providing guidelines to the Muslims. The real foundation of fiqh is to be sought in the Qur'an. If any points of law arose which were clearly covered by the Qur'an, all Muslim jurists accepted it! But the Qur'anic body of statements is at most universal and enunciate eternal, spiritual, and moral principles.

And strictly speaking the legislative portion of the Qur'an is relatively quite small, In fact only 300 verses concern all aspects of jurisprudence. "Besides the detailed pronouncement on the law of inheritance and laying down punishment for crimes such as theft and adultery (which are not legally defined) there is little in it that is properly speaking legislative." Consequently the jurists, and scholars resorted to Prophetic traditions, Qiyas and Ijma'.

Traditions of the Prophet. the authoritative explanation of the Qur'an. ritual and practices pertaining to prayer, fasting. Hajj. legal and social structure of the Muslim community in everday affairs — are largely based on the words and deeds of the Prophet (Hadith). Within two or three generations a large number of Hadith were in circulation. professing to relate statements made by the Prophet on various points of law and doctrine. It soon became evident that. for a wide variety of reasons Hadith was being invaded by forgeries on a vast scale Imam Bukhari is said to have collected his material from no less than 200.000 hadith: but the total number of hadith quoted by him is 7,300.

Qiyas — The term Qiyas means analogical reasoning, i.e., the application to a new problem from a given principle embodied in a precedent on the basis of a common essential feature called "Illa" (reason) The common elements between the two usages is the application of thought from the explicitly known to the explicitly unknown. The concept of Qiyas originally appeared as personal opinion and personal judgement.

Ijma' — Within a short period (50 years) differences in legal and dogmatic opinion on details began to appear on a very wide scale, forcing religious leaders and jurists of different regions in the Muslim community to direct their efforts towards coordination and unification. They soon agreed that Ijma' (consensus) had binding force. Though Ijma' was defined as 'consensus of the community' it was ambiguous. Some jurists interpreted Ijma' as "consensus of the Prophet's Companions" and to others it meant "consensus of the Muslim scholars".

Ijtihad — In the early times the gate of Ijtihad (individual inquiry or individual judgement) was open. Ijtihad means exerting one's utmost with a view to deduce laws (by exercising independent judgement) that may be applicable to new situations or circumstance. After the formation of the four schools of fiqh, unfortunately the Muslim scholars of later centuries were limited to commentary and explaining the fiqh; and for all practical purposes the doors of Ijtihad were shut. A few eminent scholars, like Ibn Taymiya and Shah Wali Ullah claimed and did exercise the right of Ijtihad.

Due to blind imitation (taqlid) of one or the other school of fiqh, the gate of Ijtihad was shut tight and for all practical purposes there was complete immobility in Islamic jurisprudence. Many noted Muslim scholars like Ibn Hazam (d. 1064 C.E.), Ibn Taymiya (d. 1328 C.E.). Shah Wali Ullah (d. 1762 C.E.) bitterly criticised this blind imitation and strongly emphasised Ijtihad to review the Shari'a. According to Shah Wali Ullah.

"Ijtihad in every age is obligatory (on the Muslim scholars) and by Ijtihad I mean the full understanding of the Shari'a values (Ahkam) based

ISLAMIC JURISPRUDENCE

SHARI'A AND CONTEMPORARY ISSUES

By Dr Abdul Basit

THE structure of the Shari'a *(Islamic Law) is built on four foundations:* (1) Holy Qur'an (2) Sunnah of the Prophet (3) Qiyas (analogical reasoning), and (4) Ijma' (consensus) The Shari'a contains elaborate and detailed code of conduct, religious duties, act of worship, business transaction, penalties, heritage—in fact it covers the myriads of problems that arise in the course of man's life. And the Shari'a is thought of, not as product of human intelligence, but of divine inspiration based primarily on the Qur'an and the Prophetic Traditions.

The word 'Shari'a' literally means "to make out or chalk out a clear road to water" but in its religious usage it translates to "the highway of good life" i e., religious values expressed in concrete terms to guide man's life Thus Shari'a shows how a man is to conduct his life in order to realise the Divine Will. Therefore, it includes all aspects—spiritual, mental, and physical. It comprises faith and practice, religious duties, legal and social transactions, as well as personal bahaviour. All is subsumed under the Shari'a as the comprehensive principle of the total way of life!

In the early period only two succeeding generations, which embraced many nations with different customs and cultures, the need for applying human intelligence and understanding was increasingly recognised Thus, whenever points of law arose which were not covered by a clear statement in the Qur'an or the Hadith, the majority of jurists had recourse to Qiyas, Ijma', and or *Ra'y* (personal opinion).

In less than two hundred years after the death of the Prophet *(Sallallahu 'alaihi wa sallam)* Muslim scholars who were well-versed in the study of Qur'an and the principle of Hadith, began to specialise in formulating Islamic jurisprudence (fiqh) Fiqh, which literally means "comprehension" or "understanding", which now denotes Islamic jurisprudence deduced and worked out by the various Muslim scholars. Though a large number of scholars were involved in the beginning, only four major schools of "Fiqh" were established:

(1) Fiqh-i-Hanafi — Its reputed founder was Imam Abu Hanifa who is called Imam-i-Azam. He died eighteen years after the Abbasides came to power (d. 150 A.H). His two disciples Abu Yusuf (d. 181 A.H), and Mohammad al-Shaybani (189 A.H.), who held judicial posts in the Abbasides court, wrote extensively and organised his teachings. The Hanafi school arose out of the older Iraqi Sunna and legal school and it retained a considerable element of personal reasoning or exercise of free opinion (ra'y), even *though it had tried to conform to* the Prophetic Traditions.

(2) Fiqh-i-Maliki — This school is named after Malik Ibn Anas (d. 179 A.H.). *Imam Malik* was born at Madinah where he studied and learned Hadith and became a great jurist. Imam Malik used Qur'an and Hadith as the main sources but also emphasised the importance of the unwritten customs of Madinah on the presumption that "they must have been transmitted from the time of the Prophet".

(3) Fiqh-i-Shafi'i — *Imam* Shafi'i was a pupil of Imam Malik (d. 204 A.H.). He was considered the chief architect of Islamic jurisprudence and his theories are noted for moderation of views. He tried to strike a balance between the 'upholders of Hadith'.

(4) Fiqh-i-Hanbali — The founder of this school was the famous scholar Ahmad Ibn Hanbal (d 241 A.H.). He adhered strictly to the traditions of the Prophet; in fact his reputation as traditionalist and theologian is greater than a jurist Only the Qur'an and the Sunnah of the Prophet were conidered by him as the authoritative sources of the law; human reason was unacceptable to him. The highly celebrated scholar and theologian Ibn Taymiya (d. 728 A.H.) and later the Wahabi movement in the Arabian Peninsula derived their inspiration from the Hanbalite school.

Without doubt four Imams were intellectual giants who included universal principles for applying the rules of Shari'a to the practical problems of life. The authenticity that is associated with these four schools of 'fiqh' is largely due to the unimpeachable integrity of their character.

It is strange that though these Imams never considered their views as having attained finality, their *followers were rigid and slavishly* followed the legal doctrines. Dr Muslehuddin, in his book "Philosophy of Islamic Law and the Orientalists," *has highlighted this point* "It is interesting to note that the four Imams — Abu Hanifa, Malik Shafi'i, and Ahmad Ibn Hanbal never advise to follow their views unless their sources are ascertained"

In the name of Allah, the All-Compassionate, the Most-Merciful

RAIN STORMS AND FLOODS

A CALL TO FEAR ALLAH

DOOMSDAY seemed to have descended upon Karachi and many other far and away places in the province of Sindh around Noon on Wednesday, August 12. Lightning, thunder, wind and torrential downpour overwhelmed the whole populace of the region. It looked as if all was sinking.

KARACHI: Some four inches of rainfall was recorded in Karachi itself within only a few hours — the heaviest in quarter of a century. People got stranded in their offices, factories, and other places of work. Those living *per force* by riversides got helplessly marooned and raised the distress cry of *"Save Our Souls"*. Those who braved the fury of the elements in their autuomobiles were mostly caught on the highways that had turned into deep flood stream waters. Many of them had to abandon their vehicles on the roads and had to plod their weary way in knee-deep, and even deeper, waters traversing five to ten miles in as many hours, passing through many dangerous pit falls. An aerial survey presented a vast spectacle of mass graveyard of automobiles, some afloat others buried deep in waters. It seemed as if the high tide of the Arabian Sea had tossed aloft to engulf its vast hinterland. It was a real calamity, a catastrophe of high order, and a tragedy of great magnitude.

UPCOUNTRY FLOODS: The rain waters of Sindh had hardly dried when incessant torrential rains, extensive floods and landslides suddenly overtook the Punjab, Frontier Province, and Azad Kashmir The extremly heavy loss of life and property and the widespread human misery over there is indescribable All this fury of nature points to the wrath of Almighty Allah and calls for repentance and fear of Allah on our part.

DIVINE WRATH. Such devastations happen to demonstrate Allah's displeasure against His sinning creatures who rebel against His commandments When human misdeeds get out of proportion, Allah's mercy turns into His wrath to remind man of the way that is straight.

PEOPLE OF NOOH: Let us recall the story of the people of Hazrat Nooh (*'alaihis salaam*) as narrated vividly in Qur'an Majeed. They rejected Allah's Apostle and did not accept his message of truth. They disobeyed Allah's Oneness and His Commandments, except very few of them. And then what happened? As Qur'an Majeed says

> "We (Allah) opened the gates of heaven with water pouring forth And We caused the earth to gush forth with springs. so the waters met (and rose) to the extent desired." (54 11-12)

The safety was only on the Ark built by Hazrat Nooh (*'alaihis salaam*) under Allah's command for the shelter and safety of those who were faithful to Allah and His Apostle and obeyed them. Even the wife and a son of the Apostle who were among the rebels drowned.

OUR DEEDS: What are our deeds today? We resort to killing and kidnapping, plunder and pilferage, corruption and gang rape. We make against Allah and His Prophet (*Sallallahu 'alaihi wa sallam*) by devouring Riba under one pretext or another. And what not? These misdeeds call for grievous penalty from Allah, though He is the Most Benevolent, the Most Merciful, has warned that He is swift in settling the score by means of prompt penalties.

REMEDY. The devastating rain storm about which we have talked, was only a mild warning from the High Heaven that we should correct ourselves lest a still greater disasters overtake us.

Let us build, and build immeditely, an Ark of safety by spreading righteousness all around us. The Fear of Allah is the best material to build such an Ark. It can cover the whole of our homeland to accommodate each and everyone of us, provided each and everyone of us has Fear of Allah in his heart, enjoins the right and forbids the wrong.

CONCLUSION There is a clear lesson in the recent rain storm for those who care to understand. There is a manifest warning for those who are able to see. Allah helps those who establish the truth and justice as ordained by Him. He verily punishes the rebels.

May we ever obey Him, do good deeds, and seek His help and His good pleasure. Ameen!

——:o:——

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Yaqeen Internationl is being published and distributed for years to our local and foreign readers. The soaring cost of printing and despatching has compelled us to seek answers to the questions appearing below. You are requested to kindly answer the same and mail us the reply immediately. Your prompt reply will help the management to decide the future of this magazine. We expect to receive the replies from our readers within a month of the receipt of this letter.

Any valuable suggestions, beside answers to our questionnaire, will be highly valued and appreciated. In case of failure to receive your response, it would be assumed that either Yaqeen does not reach you or that you are not interested in it, in which event further despatch of the magazine will be stopped.

Thank you for the cooperation,

Yours Sincerely,

Editor

The Editor
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(PAKISTAN)

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Yours faithfully,

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

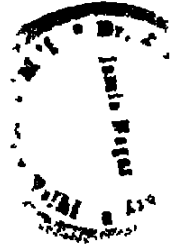
انترنيشنل

اليقين

مجلة

دار التصنيف (برائيوت) لميتد

المجلد ٤١ — ٢٤ ربيع الثانى ١٤٠٣ هـ الموافق ٢٢ اكتوبر ١٩٩٢ م — العدد ١٢

من كمال بشريته وسمو رسالته صلى الله عليه وسلم :

— كان رسول الله ﷺ متواصل الأحزان ودائم الفكرة ..

— وكان أقرب الناس اليه على قدر أفضليتهم فى الدين ..

— لا يقوم ﷺ الا على ذكر الله .

— مجلسه مجلس حلم وحياء وصبر وأمانة لا ترفع فيه الأصوات

— استقر المجتمع الانسانى رسالته على هدى مبين

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام فنناشدهم أن يؤمنوا حرمتها. من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الاسلامية اللائقة . وشكراً .

بسم الله الرحمن الرحيم

عن ابی هريرة رضي الله عنه قال . قال رسول الله ﷺ "لما قضى الله الخلق كتب فی كتابه ، فهو عنده فوق العرش : ان رحمتی غلبت غضبی " .

(رواه البخاری)

غلبت : فی رواية اخرى "سبقت" والمعنى ان تعلق الرحمة سابق على تعلق الغضب لان الرحمة مقتضى ذات الله عز وجل والغضب متوقف على سبق عمل الانسان ما يسبب غضب الله .

التحرير

أسعار الإشتراك السنوی فی اليقين إنترنيشنل
إبتداء من المجلد الـ ٣٩ .

داخل باكستان ٪ ٠٠ روبية الكتابية اضافة ٠٠ روبيات فی حالة التسديد بشيك مسحوب على مصرف فی كراتشی

خارج باكستان --- --- --- --- --- بالعملة الباكستانية أو ما يعادلها من دولار أمريكی

بالبريد الجوی — روبيات

- البلاد الأفريقية و الأوروبية و الصين واليابان و ماليزيا و سنغافورة و إندونيسيا ٢٤٠,٠٠
- أستراليا، كندا، جزائر فيجی، نيوزيلندة و الولايات المتحدة الأمريكية ٢٨٠,٠٠
- الجزائر، بنغلاديش، مصر، العراق، إيران، الأردن، سورية وتركية أفغانستان، أبوظبی، البحرين، بورما، الدوحة، دبی، الهند، الكويت ١٦٠,٠٠
- سری لانكا، الشارقة و المملكة العربية السعودية ٢٢٠,
- سائر أمريكا الجنوبية وجزائر الهند الغربية ٣ ,

بالبريد البحری

(أ) الجزائر، بنغلاديش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية ١٢٠,
(ب) جميع البلاد الأخرى ١٧٥,٠

ثمن العدد الواحد (شاملة أجرة البريد)
داخل باكستان : ٠٠,٥ روبيات خارج باكستان بالبريد الجوی ١ دولار أمريكی .

أعداد المجلة السابقة لسنة الكاملة متوفرة بشكل مجلدات جميلة، الأعداد ٣، إلى ١٥ و ٢٥ إلى ٣٨ ، لا سيما مجلد ٠٠,١٧ روبية الكتابية وذلك بما عدا أجرة البريد .

رسم العضوية فی الحلقة مدى الحياة
لساكن باكستان ١٠٠٠ روبية ولمقيمين خارج باكستان ٢٥٠ دولارا أمريكيا

لا تحظر
على نقل المواد المنشورة فی مجلة اليقين إنترنيشنل إقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و يتم ترويجها سهما ، إلا إننا لا نسمح بنقل ترجمة القرآن الكريم بالإنكليزية أو الكتابة الصوتية بالحروف الرومانية التی تنشر على صفحات اليقين قرب النص العربی على التوالی فی كل عدد من المجلة

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هواتف
المكتب الرئيسی ٢٢٦٥٩٧٠٩٨
المكتب الفرعی ٥٢١٣٢٥

التسديد مقدما

والله ولی التوفيق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته عدد كل معلوم لك .

بين كمال بشريته وسمو رسالته ﷺ

لفضيلة الشيخ محمد عبد الواحد

هذه المقالة من مقالات عن ارتباط كمال بشريته مع سمو رسالته ﷺ وذلك بمناسبة ذكرى مولده صلوات الله وسلامه عليه وفى ظل هذا التكامل البشرى والنبوى الذى حبا الله به رسوله الكريم عليه السلام وهى بعرض باقة مشرقة من صورته الانسانية وتوافقها مع مقاصد شريعته السمحة فان أبراز هذه المعانى الجليلة يجدد فى القلوب صادق الحب لذاته البشرية الكاملة وتمام الاقتداء لشرعه وخلقه العظيم .

عن على بن الحسين قال : الحسن بن على سألت خالى هند بن أبى هالة عن حلية رسول الله ﷺ وأنا اشتهى العلم فى الوصف وأن يصف لى منها شيئا أتلق به . والحلية هى الصمة المتميزة بالحسن والسمة الناطق بالمهابة والجمال فقال هند : كان رسول الله ﷺ فخما مفخما يتلألأ وجهه تلألؤ القمر ليلة البدر . أطول من المربوع وأقصر من المشذب (أى معتدل الجسم لا هو بالقصير ولا هو بالفارع الطول) عظيم الهامة (أى عظيم الرأس وهى صفة لها دلالتها على كمال الرجولة وتمام العقل رجل الشعر وهو الوصف المتوسط بين الشعر الناعم المسترسل والشعر القصير المتشنى) فكان شعره ﷺ بين هذا وذاك — اذا انفرقت عقيقته فرقها والا فلا يجاوز شعره شحمة أذنيه اذا هو وفره (أى جمعه) أزهر اللون واسع الجبين أزج الحواجب (أى رقيق شعر الحواجب فى استواء) سوابغ من غير قرن (أى أنها منفصلة غير ملتحمة) بينهما عرق يظهره الغضب (أى أنه اذا غضب ولا يغضب ﷺ الا فى الحق ندر هذا العرق وبرز) أقنى العرنين — له نور يعلوه يحسبه من لم يتأمله أشم (من الهالة التى تحيط به والهالة لون من الضياء كأثر له وليس منه) كث اللحية (مليئة بالشعر لكمال رجولته ﷺ) أدعج (أى شديد سواد العينين) سهل الخدين (أى أن خده صلوات الله وسلامه عليه لم يكن شديد البروز بل كان معتدلا لا انتفاخ فيه) ضليع الفم أى ذوى الفم واسع الشفتين فى قمة الاعتدال) أشنب مفلج الأسنان (أى لا التحام بينها بل متفرقة بيضاء نقية) دقيق المسربة (والمسربة خط من الشعر يصل من السرة الى العانة) كان عنقه جيد دمية صفاء فى الفضة (يعنى أن رقبته ﷺ كانت طويلة فى اعتدال صافية صفاء الفضة) معتدل الخلق بادنا متماسكا سواء البطن والصدر بعيد ما بين

المكبين ضخم الكراديس (أي قوى العظام والمفاصل) أنور المتجرد موصول ما بين اللبة والسرة بشعر يجرى كالخط عارى الثديين — أشعر الذراعين والمنكبين وأعالى الصدر طويل الزندين . رحب الراحة شثن الكفين والقدمين (أى أن كفيه وقدميه كانتا تميلان الى القصر والغلظة مع التناسق وسائر جسده) سائر الأطراف سبط القصب خمصان الأخمصين مسيح القدمين ينبو عنهما الماء — اذا زال زال تقلعا ويخطو تكفؤا ويمشى هونا ذريع المشية اذا مشى كأنما ينحط من صبب (أى يهبط من مكان مرتفع) واذا التفت التفت جميعا خافض الطرف (من الحياء والتفكر) نظره الى الأرض أطول من نظره الى السماء جل نظره الملاحظة يسوق أصحابه ويبدأ من لقيه بالسلام .

منطق رسول الله ﷺ :

قال الحسن رضي الله عنه فسألت خالى هند عن منطق رسول الله ﷺ فقال : كان رسول الله ﷺ متواصل الأحزان دائم الفكرة ليست له راحة ولا يتكلم فى غير حاجة طويل السكوت يفتتح الكلام ويختتمه بأشداقه ويتكلم بجوامع الكلم فصلا لا فضول عليه ولا تقصير دمثا ليس بالجافى ولا المهين يعظم النعمة وان دقت لا يذم شيئا لم يكن يذم ذواقا ولا يمدحه ولا يقام لغضبه اذا تعرض الحق لشىء حتى ينتصر له ولا يغضب لنفسه ولا ينتصر لها — اذا أشار أشار بكفه كلها واذا تعجب قلبها واذا تحدث اتصل بها فضرب ابهامه اليمنى راحته اليسرى واذا غضب أعرض وأشاح واذا فرح غض طرفه — جل ضحكه التبسم ويفتر عن مثل حب الغمام .

وكان أقرب الناس اليه على قدر أفضلهم فى الدين ويقول : ليبلغ الشاهد منكم الغائب وأبلغونى حاجة من لا يستطيع ابلاغى حاجته فانه من أبلغ سلطانا حاجة من لا يستطيع ابلاغها ثبت الله قدميه يوم القيامة يخزن لسانه الا ما يعنى أصحابه ويؤلفهم ولا يفرقهم يكرم كريم كل قوم ويوليه عليهم ويحذر الناس ويحترس منهم من غير أن يطوى عن أحد بشره وخلقه ويتفقد أصحابه ويسأل الناس عما فى الناس ويحسن الحسن ويقويه ويقبح القبيح ويوهنه معتدل الأمر غير مختلف لا يغفل مخافة أن يغفلوا أو يملوا لكل حالة عنده عتاد لا يقصر عن الحق ولا يجاوزه الى غيره والذين يلونه من الناس خيارهم وأفضلهم عنده أعمهم نصيحة وأعظمهم عنده منزلة أحسنهم مواساة ومؤازرة لا يجلس ﷺ ولا يقوم الا على ذكر الله ولا يوطن الأماكن أى لا يجعل لكل انسان مكانا خاصا به لا يتعداه كما لا يتعصب الانسان الى غير وطنه بل اذا انتهى الى قوم جلس حيث ينتهى به المجلس ويعطى كل جليس من جلسائه نصيبه حتى لا يحسب جليسه أن أحدا من جلسائه أكرم عليه منه .

من جالسه أو قاومه بحاجة صابره حتى يكون هو المنصرف عنهم من سأله حاجة لم يرده الا بها أو بميسور من القول قد وسع الناس بسطه وخلقه وصار لهم وصاروا عنده فى الحق متقاربين متفاضلين منه بالتقوى .

مجلسه مجلس حلم وحياء وصبر وأمانة لا ترفع فيه الأصوات يتعاطفون بالتقوى متواضعين يوقرون فيه الكبير ويرحمون الصغير ويرحمون الغريب .

كما كان عليه الصلاة والسلام دائم البشر سهل الخلق لين الجانب ليس بفظ ولا غليظ ولا صخاب ولا فحاش ولا عياب ولا مداح يتغافل عما لا يشتهى — اذا حدث

شيء ثم يعجبه فكانه تم يكمنه ... ترك نفسه من ثلاث ... الاقتداء برسول الله ﷺ

الرياء والاكثار وترك ما لا يعنيه وترك الناس من ثلاث: كان لا يذم أحدا ولا يعيبه ولا يطلب عورته ولا يتكلم الا فيما يرجو ثوابه — اذا تكلم أطرق جلساؤه كأنما على رؤسهم الطير واذا سكت تكلموا لا يتنازعون عنده الحديث من تكلم عنده أنصتوا له حتى يفرغ حديثهم يضحك مما يضحكون منه ويتعجب مما يتعجبون منه ويصبر للغريب على الجفوة فى المنطق ويقول: اذا رأيتم صاحب الحاجة يطلبها فأرفدوه أى أعطوها له. ولا يقطع على أحد حديثه حتى يتجوزه ويقطعه بانتهاء أو قيام.

هذا أجمال لبعض ما خص الله به رسوله المصطفى لأمانة الرسالة وامامة الرسل من الكمالات الخلقية التى صاغ الله جسمه عليها فكان مثالا لكل كمال يمكن أن يتصف به انسان وليس ذلك الا شعاعا من شمس أضاءت آفاق الكون فبعثت فيه الحياة حسا ومعنى وأفاضت عليه الأمن والسلام فاستقر المجتمع الانسانى برسالته على هدى مبين.

وانما كانت هذه الكمالات الجسمية والخلقية التى خلقه الله عليها مدخلا للفطرة الايمانية والحقيقة النورانية التى تواكبت على تميزه بهذه المحامد الظاهرة والباطنة عن خلقه الله أجمعين.

ولاشك أن هذه الكمالات الظاهرة التى وردت فى حديث الحسن تشير بدلالة قاطعة الى أن صفاء باطنه مع استواء ظاهره ونقاء جوهره مع سماحة مظهره من موجبات الاقتداء به والتأسى بهديه فأما العبرة مما أوردناه لتحقق بأخذ النفس على هوى ما جاء به ليكون العبد مؤمنا لله (لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به) كما قال الرسول الكريم عليه الصلاة والسلام.

ولا يطلب من المؤمن حتى يحقق ايمانه أن يقتدى بالرسول الكريم فى الصفات والكمالات الجسمية من الاعتدال فى البنية وسلامة الأعضاء والجوارح وغير ذلك مما لا دخل لأحد فيه.

وأنما الاقتداء المطلوب من المؤمن برسول الله عليه السلام يكون بمرعاة التأسى بالفعل والسير على النهج ومدارسة أفعاله وأقواله فى العبادات والمعاملات مما يدخل فى قدرة الانسان على توجيه أخلاقه الى الطريقة الأمثل طبقا لما أثر عن رسول الله ﷺ:

وبعد — فلنجعل من شهر ربيع الأول من كل عام موقفا لمسيرة المؤمن يراجع فيه ومعه حياته على ضوء ما تحفل به هذه الذكرى العطرة من محامد الخلال وفرائد الخصال فلو حرص كل مؤمن على أن يعيد الى دنياه سنة مهجورة أو شرعة مفقودة أو منهجا يغفل عنه الناس واعتبر هذا أثرا مؤثرا فى حياة المجتمع كله لو حرص كل مؤمن أن يجلس مع أهله وأسرته وبين أصحابه وأحبابه وتوصى الجميع على احياء سنة من سنن رسول الله ﷺ لماز المجتمع بمعارج للكمال بقدر ما تشيع هذه السنن فى دنيا الناس لتبدأ من اليوم مع أهلك وأولادك مع الرفاق والأحبة الذين ترجو وتحب لهم الخير وتنشد منهم الخير وأعيدوا للاسلام كماله وجلاله بأحياء خلق من أخلاق الاسلام وما أكثرها وأعطرها وأقدرها على أسعاد الناس فلن يصلح آخر هذه الأمة الا بما صلح به أولها — هدانا الله جميعا الى السبيل السوى وتخلقنا بأخلاق نبيه الخاتم ورسوله الأمين ﷺ.

✱ ✱ ✱ ✱ ✱

أطمع من أشعب !!

مثل : أشعب : رجل من أهل المدينة يقال له : أشعب الطماع ، وهو أشعب بن جبير مولى عبد الله بن الزبير ، سأله أبو السمراء عن طمعه ، فقال :

اجتمع عليه يوماً غلمة من غلمان المدينة يعابثونه ، وكان مزاحاً ظريفاً مغنياً، فآذاه الغلمة ، فقال لهم : إن في دار فلان عرساً ، فانطلقوا إليه فهو أنفع لكم . فانطلقوا وتركوه . فلما مضوا ، قال . لعل الذي قلت من ذلك حق ، فمضى في أثرهم نحو الموضع فلم يجد شيئاً ، وظفر به الغلمان هناك فآذوه . . .

وكانت عائشة بنت عثمان كفلته وكفلت معه ابن أبي الزناد ، فكان يقول : تربيت أنا وابن أبي الزناد في مكان واحد . فكنت أسفل ويعلو حتى بلغنا إلى ما ترون . . .

قال مصعب بن الزبير : خرج سالم بن عبد الله بن عمر إلى ناحية من نواحي المدينة هو وحرمه ، وبلغ أشعب الخبر ، فوافى الموضع الذي هم به يريد التطفل ، فصادف الباب مغلقاً ، فتسور الحائط ، فقال له سالم : ويلك يا أشعب من بناتي وحرمي . فقال له : لقد علمت ما لنا في بناتك من حق ، وإنك لتعلم ما نريد . فوجه إليه من الطعام ، فأكل ما أكل وحمل إلى منزله .

قال له سالم : ما بلغ من طمعك ؟ قال : ما نظرت قط إلى اثنين في جنازة يتساران إلا قدرت أن الميت قد أوصى لي من ماله بشيء ، وما أدخل أحدهم يده في كمه إلا أظنه يعطيني شيئاً . .

(الأمثال العربية ومصادرها في التراث)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائماً أبداً ... على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته ... لكل هول من الأهوال مقتحم

32.	*Wa la-qa-dikh-tar-naa-hum 'a-laa 'il-min 'a-lal-'aa-la-meen.*	32.	And We chose them (the Children of Israel) knowingly over (the people of) the worlds.	وَلَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَ ۞
33.	*Wa aa-tai-naa-hum-mi-nal-aa-yaa-ti maa fee-hi ba-lāā-um-mu-been.*	33	And We gave them some of the signs, in which there was a clear help.	وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ مَا فِيْهِ بَلٰٓؤٌا مُّبِيْنٌ ۞
34.	*In-na hāa-u-lāā-i la-ya-qoo-loo-na*	34	Surely, these people (the Makkans) do say:	اِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَ ۞
35.	*in hi-ya il-laa mau-ta-tu-nal-oo-laa*	35.	There is nothing but our first death	اِنْ هِيَ اِلَّا مَوْتَتُنَا الْاُوْلٰى
	wa maa nah-nu bi-mun-sha-reen.		and we are not to be raised (to life again).	وَمَا نَحْنُ بِمُنْشَرِيْنَ ۞
36.	*Fa'-too bi-aa-bāā-i-nāa*	36.	So bring back our forefathers,	فَاْتُوْا بِاٰبَآئِنَآ
	in kun-tum saa-di-qeen.		if you are truthful.	اِنْ كُنْتُمْ صٰدِقِيْنَ ۞
37.	*A-hum khai-run am qau-mu tub-ba-inw-*	37	What! Are they (the Makkans) better or the people of Tub-ba'	اَهُمْ خَيْرٌ اَمْ قَوْمُ تُبَّعٍ
	wal-la-zee-na min qab-li-him.		and those who were before them?	وَّالَّذِيْنَ مِنْ قَبْلِهِمْ
	Ah-lak-naa-hum in-na-hum ka-noo muj-ri-meen.		We destroyed them because they were guilty.	اَهْلَكْنٰهُمْ اِنَّهُمْ كَانُوْا مُجْرِمِيْنَ ۞
38.	*Wa maa kha-laq-nas-sa-maa-waa-ti wal-ar-da*	38.	And We did not create the heavens and the earth	وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ
	wa maa bai-na-hu-maa laa-'i-been.		and what is between them by way of sport.	وَمَا بَيْنَهُمَا لٰعِبِيْنَ ۞

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
21.	*Wa il-lam tu'-mi-noo bee fa'-ta-zi-loon.*	21	And if you do not believe in me, then leave me alone.	وَإِن لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ۝
22.	*Fa-da-'aa rab-ba-hōo an-na hāa-u-lāā-i qau-mum-muj-ri-moon.*	22	So he prayed to his Lord (Saying): These are indeed a guilty people	فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ۝
23	*Fa-as-ri bi-'i-baa-dee lai-lan in-na-kum-mut-ta-ba-'oon*	23	So (Allah said): Set forth with my servants at night, for you shall indeed be pursued.	فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ۝
24	*Wat-ru-kil-bah-ra rah-waa*	24	And leave the sea at rest,	وَاتْرُكِ الْبَحْرَ رَهْوًا
	in-na-hum jun-dum-mugh-ra-qoon		surely, they are a host to be drowned	إِنَّهُمْ جُندٌ مُّغْرَقُونَ ۝
25	*Kam ta-ra-koo min jan-naa-tinw-wa 'u-yoo-ninw-*	25	How many gardens and springs they left behind	كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ۝
26	*Wa zu-roo-'inw-wa ma-qaa-min ka-ree-minw-*	26	and corn-fields and fine dwellings	وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۝
27.	*Wa na'-ma-tin kaa-noo fee-haa faa-ki-heen*	27	and comforts wherein they took delight!	وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ۝
28	*Ka-zaa-lik. Wa au-ras-naa-haa qau-man aa-kha-reen*	28	So it was And We made another people inherit those (blessings)	كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝
29	*Fa-maa ba-kat 'a-lai-hi-mus-sa-māā-u wal-ar-du*	29	So, neither the heavens nor the earth wept for them,	فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ
	wa maa kaa-noo mun-za-reen.		nor were they given respite	وَمَا كَانُوا مُنظَرِينَ ۝
	RU-KOO' 2		SECTION 2	ركوع ٢
30	*Wa la-qad naj-jai-naa ba-nee is-rāā-ee-la*	30	And surely, We rescued the Children of Israel	وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ
	mi-nal-'a-zaa-bil-mu-heen		from the humiliating punishment	مِنَ الْعَذَابِ الْمُهِينِ ۝
31	*Min fir-'aun. In-na-hoo kaa-na 'aa-li-yam-mi-nal-mus-ri-feen.*	31	Of Pharoah. Surely, he was arrogant among the transgressors.	مِن فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ۝

Transliteration	Translation	Arabic
wa qad jāā-a-hum ra-soo-lum-mu-been.	and indeed a Messenger had come to them making plain (the message).	وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ
14. *Sum-ma ta-wal-lau 'an-hu wa qaa-loo mu-'al-la-mum-maj-noon.*	14. Then they turned away from him and said: One instructed (by others), a madman	ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ
15. *In-naa kaa-shi-ful-'a-zaa-bi qa-lee-lan*	15. We shall remove the punishment a little,	إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا
in-na-kum 'āā-i-doon.	yet you are sure to revert (to the same misdeeds).	إِنَّكُمْ عَائِدُونَ
16 *Yau-ma nab-ṭi-shul-baṭ-sha-tal-kub-raa*	16 On the day when We firmly seize (them) in the mighty grip,	يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ
in-naa mun-ta-qi-moon.	We shall take avengers (on them).	إِنَّا مُنتَقِمُونَ
17 *Wa la-qad fa-tan-naa qab-la-hum qau-ma fir-'au-na*	17. And We have indeed tried before them the people of Pharoah	وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ
wa jāā-a-hum ra-soo-lun ka-reem.	and a noble Messenger came to them,	وَجَاءَهُمْ رَسُولٌ كَرِيمٌ
18. *An ad-dōo i-laiy-ya 'i-baa-dal-laah*	18. (saying): Deliver to me the servants of Allah.	أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ
In-nee la-kum ra-soo-lun a-meen.	surely I am to you a trustworthy Messenger,	إِنِّي لَكُمْ رَسُولٌ أَمِينٌ
19 *Wa al-laa ta'-loo 'a-lal-laah.*	19. And do not rise against Allah.	وَأَن لَّا تَعْلُوا عَلَى اللَّهِ
In-nēe aa-tee-kum bi-sul-ṭaa-nim-mu-been	Surely, I bring you a clear authority.	إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ
20 *Wa in-nee 'uz-tu bi-rab-bee wa rab-bi-kum*	20 And surely I have taken refuge with my Lord and your Lord,	وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ
an tar-ju-moon	lest you should stone me.	أَن تَرْجُمُونِ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṯ	ح=ḥ	ز=z	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ـْ=(Jerk)	
Bold	Madd	آ=ãã	ؤ=õõ	ئ=ẽẽ	Fine	Madd	آ=aa	و=oo	ى=ee

Part 25 I-lai-hi yu-rad-du ٢٥ ـ اليه يرد — *Chapter 44 Ad-du-khaan* ٤٤ ـ الدخان

RU-KOO' 1 (Contd)	SECTION 1 (Contd)	ركوع ١ (متبع)
7 *Rab-bis-sa-maa-waa-ti wal-ar-ḍi wa maa bai-na-hu-maa.*	7 The Lord of the heavens and the earth and whatever is in between them,	رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا
In kun-tum-moo-qi-neen	if only you could feel convinced (of the Truth).	اِنْ كُنْتُمْ مُّوْقِنِيْنَ
8 *Lãa-i-laa-ha il-laa hu-wa yuḥ-yee wa yu-meet*	8 There is no god but He. He gives life and causes death —	لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ
Rab-bu-kum wa rab-bu aa-bãã-i-ku-mul-aw-wa-leen	your Lord and the Lord of your forefathers of old.	رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ
9. *Bal hum fee shak-keen y-yal-'a-boon*	9 Nay, but they are sporting in doubt	بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ
10 *Far-ta-qib yau-ma ta'-tis-sa-mãã-u*	10 So, wait for the day when the sky shall bring	فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ
bi-du-khaa-nim-mu-bee-neeny-	visible smoke.	بِدُخَانٍ مُّبِيْنٍ
11 *yagh-shan-naas Haa-ẓaa 'a-zaa-bun a-leem*	11 Which will cover the people This is painful punishment	يَّغْشَى النَّاسَ هٰذَا عَذَابٌ اَلِيْمٌ
12 *Rab-ba-nak-shif 'an-nal-'a-zaa-ba in-naa mu'-mi-noon.*	12 (People will say) O our Lord! Remove from us the punishment, we will become believers	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ
13 *An-naa la-hu-muz-zik-raa*	13 How can they have the reminder now;	اَنّٰى لَهُمُ الذِّكْرٰى

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therefore Allah's. The Prophet *(Sallallahu 'alaihi wa sallam)* did not place himself above these laws. He once said, "I do not follow anything except what is revealed to me." "It was a settled principle with the Prophet that he always kept to the fore his own kith and kin and those who were nearest in facing a risk or hazard but, alloted them the last place in distributing favours, rewards, and spoils of war." Unlike the kings, rulers and political leader, the Prophet *(Sallallahu 'alaihi wa sallam)* didn't give preference to loved ones and led a life of bare sustenance. In summary, Muhammad Rasullullah *(Sallallahu 'alaihi wa sallam)* was a guide not a ruler to the people.

The Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* carried out his duty to spread the message of Islam with grace and dignity. In his good manners, gentleness, cordiality, sympathy, and forbearance, the messenger of God has left a practical and ideal example of behaviour for Muslims in all ages. If you are a preacher, study the Prophet's sermons and lectures of truth and Allah in the mosque of Madinah; if you are a husband look at his matrimonial life; if you are a father, learn from Fatima's father; and if you have the task of administration. follow the Prophet *(Sallallahu 'alaihi wa sallam)* example of how to guide. In short, in all walks of life, to learn the rules of Islam. drive them from studying Prophet's life, because during his Prophethood, he lived the teachings of the Qur'an in the best manner possible.

(Courtesy: The Orange Crescent)

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Islam Answered All Queries, Says An American Convert

By Habib Shaikh

Even though the United States is a free society, being an American Muslim is challenging. Bruce (Ibrahim) Norlund, managing director of the Chicago-based investment firm Norlund Martin & Company, told Arab News while on a visit of Saudi Arabia.

Asked about discrimination against Muslims, Bruce said that he himself had not come across any discrimination because of that but you can always expect it In America you have to be careful. There is a lot of pressure in business for example, if they find out you are a Muslim and they happen to be Jewish or somebody who may have a bad impression about Muslims, they may not want to do business with you, or they may make it hard for you to do business. "He said that he did not mind being careful because as a Muslim he was trying to set a good example so that people may say: "Are you a Muslim? Tell me more about Islam " That is how he himself became a Muslim a little over five years ago. He said that while at the Embry-Riddle Aeronautical College in Arizona, he worked on a project with a Saudi student and even though he didn't tell him anything about Islam, Bruce was impressed by his actions. which made him learn more about Islam. "His actions were very consistent compared to mine".

Explaining how and why he accepted Islam, Bruce said that many questions that he as a christian had raised, were never answered satisfactorily.

"I discussed them with my clergy, my church, my parents. The typical answer I got was, "You just must have faith". Fine, if you tell me to have faith. Give me something I can believe in. He said that he had hard time believing in the Trinity. Also he had a hard time believing in a book that has been changed many many times. He said that he has found substance in Islam. "The Oneness of God and the fact that the Holy Qur'an has never been changed. I can believe in that. It is simple."

Bruce whose family consists of the parents, three elder sisters and a younger one said: I know that if they knew about Islam they too would become Muslims. But unfortunately they do not ask any questions. His parents live in Arizona and he talks to them once a week from Chicago where he owns three properties.

A trained pilot with about 300 hours of flying experience, he has a bachelors degree in business administration from the University of Chicago, and is studying for a master's degree of the University of Illinois, but hopes to be transferred to the University of Chicago soon.

Besides working as an investment adviser he spends time in D'awah with the Institute of Islamic Information and Education in Chicago, where he had said his Kalimah shahada. He first visted Saudi Arabia in November 1989 for Umrah and business. It is his second visit for the same purposes.

Courtesy: — ARAB NEWS

——:o:——

could fight better or more bravely than him. As strategist he knew just the right actions to take in meeting sudden and surprise attacks and how to deploy his military troops to win against an enemy superior in number. As Abul Hasan Ali Nadwi says in his book Muhammad Rasulullah, "We find, on this occasion (as a general), the Apostle exhibit marvelous qualities as a military tactician and strategist which chime with his eternal and universal guidance of mankind, providing yet another indication that the inspiration drawn by him was from the supernatural agency." As a leader, he would pick out men best fitted to do the job without bias against or for any soldier. As he did in the Battle of Badr with the Ansar, he would leave it up to the individual or group to join in the struggle. He would also accept advice and surrenders, openly and gladly. Always, the Prophet *(Sallallahu 'alaihi wa sallam)* remained fair, sincere, and chivalrous. And he kept his objectives clear. He was fighting not to conquer and loot his enemy, but to defend and spread Islam. The Muslims were victorious when they followed his directions but, if they did not, as in the Battle of Uhad when the archers gave up their assigned posts to depoil the enemy camp, they were sure to lose, as they came close to doing when the Quraysh cavalry surprised the rejoicing Muslims from behind. The Prophet set an exemplar of bravery, chivalry, and complete submission to Allah's will for Muslims. This was beneficient to later Muslim soldiers who followed his prototype.

MARRIED LIFE

Up to his twenty-fifth year the Prophet *(Sallallahu 'alaihi wa sallam)* lived alone, enjoying his single life. He married Khadija at the age of twenty-five. She was a rich widow, older than him and was able to help him in the beginning of his prophethood. After her death, he married Sauda bint Zama'a. Then the Prophet *(Sallallahu 'alaihi wa sallam)* was united in wedlock with Aisha whom he loved dearly. Thereafter, he married Hafsa, Zainab bint Khuzaymah, Umm Salma, Zainab bint Jahsh and others. The relationship between the husband and the wife had a special significance in the tribal society of Arabia. Blood ties lent security, importance, and dignity in the society. Thus the marriages of the Apostle *(Sllaallahu 'alaihi wa sallam)* were means of spreading Islam through Arabia and assuring the security of the Islamic community. "All his marriages expressed the considerations of kindliness, strengthened the bonds of friendship with other tribes, set an example of virtuous behaviour. and achieved public-good." He was extremely kind-hearted and affectionate towards his wives. He was like a common man at home. He cleaned his own clothes and repaired his shoes. The Prophet *(Sallallahu 'alaihi wa sallam)* never raised his voice towards his wives and he never expressed disapproval of any food. It is reported by Aisha that the Prophet *(Sallallahu 'alaihi wa sallam)* once said. "The best of you is one who is most nice to his wife and children and I am the nicest of you to my family." He was a perfect model of a husband.

The Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was blessed with four daughters and two sons by his first wife Khadija. The daughters were Zainab, Ruqaiyah, Umm Kulthum, and Fatima. The sons were Al-Qasim, who died in infancy and Abdullah. Another son of the Prophet *(Sallallahu 'alaihi wa sallam)* was Ibrahim, who also died in infancy, Fatima was the dearest to the Prophet *(Sallallahu 'alaihi wa sallam)* among all the children. Fatima was married to Ali and had sons, Hasan and Husain and two daughters. The Prophet *(Sallallahu 'alaihi wa sallam)* loved his children and grand children very dearly. He was very tenderhearted and sweet tempered. He never spoke harshly toward his children. Instead he quoted a wise saying or an Aayat from the Qur'an which would drive home the lesson faster than a severe word. All his children were brought up carefully and led their lives according to the teachings of Islam. He always smiled and was extremely kind and considerate to his children. A Bedouin came to the Prophet *(Sallallahu 'alaihi wa sallam)* and said "You kiss your children but we don't (kiss our)" The Prophet *(Sallallahu 'alaihi wa sallam)* replied, "What can I do if compassion is withdrawn from your heart?" He once said that "God shows compassion to those who are compassionate." He was not only an impeccable father to his children but he treated all Muslims like his family members, as if they were his own charge.

ADMINISTRATION

Administration was an essential part of the Prophet's *(Sallallahu 'alaihi wa sallam) seera* because this is where he showed Muslims how to manage their materialistic relations political, social and economical. The Islamic system was a system of democracy and theocracy All relations between Muslims and decisions made were by general concensus, but all Muslims cast their ballots remembering the rules of Islam. So, all men got equal rights and no discrimination. Legislation was always from the Qur'an and

of the world and the resurrection of the dead, "every soul will be repaid what he has earned". (45·22)

Despite having been created in Allah's own image and despite being His representative on earth, Allah poses the question to man:

"Are you harder to create or the heavens that He built?". (79:27)

He provides the answer Himself:

"Assuredly, the creation of the heavens and the earth is greater than the creation of mankind". (40.57)

Thus, the mind-boggling expanse of the firmament and the orchestrated movement of myriads of planets and stars in several galaxies, millions of light years away from the abode of man, has been hammered home to "the paragon of animals" that, notwithstanding the high position assigned to him in the Divine scheme of things, he is nothing more than "a quintessence of dust," in Shakespeare's language, and he should be conscious of his humbleness in the presence of Allah, the Creator and Sustainer of all that exists on the earth and in the universe whose length and breadth is beyond human comprehension.

—:o:—

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

THE IDEAL MAN

The Prophet *(Sallallahu 'alaihi wa sallam)* had the task of carrying the message of Islam to the people of the world. He did this by being a true Muslim, or as the Qur'an describes him, "the best and finest model."

The Prophet *(Sallallahu 'alaihi wa sallam)* was all that a Muslim could be according to the laws of Islam. These actions, to practically demonstrate laws, are called the *sunnah*. The sunnah is the key to under-standing the message of the Holy Qur'an and to the implementation of the guidelines and laws laid down by it. While revealed scripture explains the basic principles and rules of Islam as a way of life, the sunnah teaches Islam through explanation and demonstration of those principles and rules; it makes them part of a man's experience by showing how they work in practice

The Prophet *(Sallallahu 'alaihi wa sallam)* fulfilled many rules as a Muslim to the maximum of any man's capabilities and according to the Islamic shariya He was as excellent preacher as was needed of a Messenger of God. As a warrior he was brave, skillful, courteous and the pride of the Muslim army. The husband's rule he tackled with kindness, generosity, and compassion. He was a very understanding and able father.

The Prophet *(Sallallahu 'alaihi wa sallam)* was also a benevolent and unsurpassed administrator. During the period from the dawn of his prophethood to his demise, the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* practised certain deeds to demonstrate the teachings of Islam in the best way possible.

The Prophet *(Sallallahu 'alaihi wa sallam)* came to Arabia in the time of *jahiliyah* to bring a message from Allah He had a very tough task ahead of him. But he handled it in the most trenchant and effective method. He related the spiritual reality in allegory of physical terms: a method unique in the teachings of earlier Prophets or for that matter, any founders of religion. One day when he was ordered to reveal himself openly as a Prophet to the people, he called out "*Ya Sahabah*," the call for warning of an invasion. When the Quraysh arrived, the Prophet *(Sallallahu 'alaihi wa sallam)* asked, 'If I tell you that horsemen were advancing to attack you from the other side of the hill, would you believe me?" The Arabs, knowing Muhammad's *(Sallallahu 'alaihi wa sallam)* character and not being able to see through a mountain, replied, "Oh yes, we would surely believe you." The Prophet *(Sallallahu 'alaihi wa sallam)* then said to them, "Well, I am a warner to you before a severe chastisement overtakes you." The Prophet *(Sallallahu 'alaihi wa sallam)* was symbolically very correct The Arabs could not see the impending doom through their mountain of ignorance The Prophet's preaching was a continuous onslaught and he never, for one instance, gave ground to disbelievers. He once swore to Abu Talib that even if "they were to place the sun in my right hand and the moon in my left, and ask me to abandon this course, I would not turn from it until God makes it victorious, or I perish herein." The Sahabi did well to follow these examples and so, were able to spread Islam far and wide across the world.

LEADERSHIP

As he led Muslims in all other walks of life, so Muhammad *(Sallallahu 'alaihi wa sallam)* led them in battle. The Prophet was the forte of the Muslim army. A man who believes in a faith, will in need fight for it. Therefore, since there was no mortal who could believe in Islam and Allah more than Muhammad *(Sallallahu 'alaihi wa sallam)*, there was no man who

tains folded). He blessed the earth and measured therein its sustenance equal to the requirements of all who will seek it. All this took four Days to complete. He then turned to the heaven when it was smoke and then fixed the position of the earth in the heavens without applying force (without 'big bang'?) because both the earth and the heavens acted obediently. Then He ordained them seven heavens in two Days and inspired in each heaven its mandate and decorated the earth's sky with lamps and rendered it invoilable". (41:9)
"It is Allah who created the heavens and the earth and that which is between them in six Days, whereafter He mounted the 'Throne' and whereform He directs the commands from the heaven to the earth then it ascends to Him in a Day whereof the measure is a thousand years of what you (humans) reckon". (32: 4-5)
"The angels' and the Spirit ascend to Him in a Day whose span is fifty thousand years". (70:4)

Thus, what were six earthly days in the Book of Genesis become, in the Qur'an, six cosmic Days each Day equivalent to thousands of years on earth. Also, Allah did not feel tired after fashioning the earth and the heavens and, instead of taking rest on the seventh day like a mason or a carpenter. He "mounted His Throne", from where He is directing the affairs of the vast, unfathomable universe "stretching from the heavens to the earth and He is never weary of looking after them". (2:255)

Then, the Qur'an speaks of "seven heavens each having its own mandate", these being "seven strong heavens (78:12)" which hold "mansions of the stars (85:1)" and are like "seven path (23:17)", all of them "in harmony", i.e. not on collision path (71:15) Today's man can interpret these hints as numerous galaxies and milky ways with constellation of stars. The figure of seven may literally mean seven galaxies or, idiomatically, numerous or several.

About the sun, or the solar system, as we know now, the Qur'an says that "one of His portents is night which is stripped out of the day—and the sun which continues drifting to a resting place as determined for it by the Mighty, the Wise (36: 37-38)". Does it not lend support to the current hypothesis that the sun, with its attendant planets, is not static but is gradually travelling away from its position in the Space?

At another place the Qur'an says:

> "*Of His portents is the creation* of the heavens and the earth and of whatever living creatures (beasts) he has dispersed in both of them". (42:29)

This very strongly points to the presence of life unlike humans ('beasts'—as the Qur'anic text says) on other planets.

Another point to ponder over is that the Vedas, the Bible and the *Qur'an, all say that water was the* source of life, this being the primeval matter. Does water mean water in its liquid form or hydrogenous gases, the lightest of all known substances?

The Qur'an certainly, provides much food for thought for the cosmologists and scientists who want to unravel the mystery of creation. Those Orientalists who accuse the Holy Prophet of Islam of plagiarism and borrowing from the Bible should feel ashamed of themselves. Does not the above comparative analysis lead to the conclusion that the Qur'anic concept of Creation is a revolutionary improvement on the Biblical rudiments. No one should forget that the Qur'an confirms that the Bible and the Gospels were from God as guidance to people before the revelation of the Qur'an. So, if the latter agrees broadly (not in details) with some of the biblical narratives, it should not surprise anyone.

None of the scriptures, not even the Bible, contains any occount of *why man was created.* According to the Qur'an, "man has been placed as Allah's vicegerent on earth" and this elevated position being given to him surprised even the angels—those unseen, innocent agencies that execute the divine will pertaining to the affairs of the universe without omission or commission. Such of them as are close to Almighty enquired "whether Allah would *place as his vicegerent (on earth) one* who will shed blood," instead of the well-behaved angels themselves. Perhaps, they had witnessed how the beasts that lived on earth, much before the creation of Adam, had spilled blood and some of them had exterminated the others. But Allah pointed to the superiority of humans because "He had taught Adam all the names". The angels were convinced and "they prostrated themselves before Adam, except Iblis— (2: 29-33). Allah has informed mankind that "He has subdued for them whatsoever is in the heavens and in the earth". (45:13). And Allah has also conveyed to mankind that by giving all this authority to them, short of making them immortal, what He expects of them:

> "He created life and death to try which of you is best in conduct". (67:2)
>
> "It has also been incessantly made clear that after the end

AL-QUR'AN

QUR'ANIC CONCEPT OF CREATION

By Jafar Wafa

IT is not business of religion to explain 'how' the universe came into being or 'what' material factors were at work but 'why' everything was created and by 'whom'. It offers an explanation of facts throwing light on their purpose rather than on their nature, basing its assertions neither on speculative synthesis, which is the domain of philosophy, nor on empirical analysis, which is the concern of science, but on Divine revelation.

Scientific theories keep on changing with contradictory evidence surfacing in the course of explorative efforts of the scientists. The "big bang" theory regarding origin of the universe is now yielding place to the "black hole" theory being propounded by cosmologists. One can never say with certainty that the currently verdict of science, in any field of knowledge, is final and ultimate. Therefore, it will be folly of the first order to reject, out of hand, what the revealed scriptures say unless they are proved wrong beyond all reasonable doubt.

The holy books of all the great religions contain an account of Creation while explaining the purpose of Creation. Before turning to Qur'an, let us consider the scriptures of Hinduism and Buddhism, the two great religions that originated in South Asia where our country belong, historically and geographically Rig Veda, believed by the Brahmins to be Brahma's (or the Creator's) own words, contains the 'Hymn of Creation' which describes at length the primordial state of the universe in a metaphysical vein. A brief extract is given below:

"At that time there was neither existence nor non-existence; neither the worlds nor the sky nor anything that is beyond—Death was not there nor immortality; no knowing of night or day. That one thing breathed without air by its own strength.

Apart from it nothing existed, darkness there was wrapped in yet more darkness; undistinguished, all this was one water; the incipient lay covered by void ...."

Out of water, the eternally existing material, Brahma created the universe, which is 'maya' or a projection of the real. And even this unreal world is destroyed by fire or water in cosmic cycles which go on for ever. Similarly, goes on the unending cycle of birth and re-birth till the soul rids itself of the transmigration chain and finally merges with the Creator. Buddhism recognises the Brahmanic concept of the endless cycle of the universe, the last cycle being attributed to Gautam himself, and it sets 'nirvan', as the goal of human soul by treading the recommended path of piety.

Judaism and Christianity share the same scripture, the Old Testament, which begins with the Book of Genesis containing the story of Creation:

"In the beginning God created the heaven and the earth. And the earth was without form and void and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said let there be light and there was light. Then He separated the light from the darkness. That was the first day....."

The account goes on till the sun, the moon and the stars etc were all created in six days, whereafter God "took some soil from the ground and formed a man by breathing life-giving breath into his nostrils". By the seventh day, He stopped working, blessed it and set it apart as a special day. Further on, the Old Testament concerns itself mainly with the fortunes and misfortunes of the 'chosen people of God', the Israelites, for whom the world was brought into being. But the New Testament, which among other things, comprises the Gospels of Jesus Christ, introduces the notion of the expiation of mankind from the 'original sin' through Christ's 'crucifixion' and unveils the Divine plan of reward and punishment on the Day of Judgement.

Contrasted with the Vedic and Biblical treatment of the subject of Creation in a long narrative form, the Qur'an spotlights the various facets and stages of Creation through bits of information dispersed all over the Book, citing them as portents, or signs, of Allah's creative power and majesty. By piecing together such passages, or even cryptic given in various contexts, the sequence of Creation can be constructed thus.

> "Heavens and the earth were of one piece before Allah parted them and made every living thing of water. He created the night and the day (a reference to earth's rotation on its axis?) and the sun and the moon, each floating in an orbit." (21: 30-33)
>
> "Then Allah created the earth in two Days placing therein firm mountains rising above surface (a clear reference to earth movements in the earliest geological period when continents were formed and moun-

Allah illuminates the Right Path for the wanderers, groping in the dark. The contrast between the one who sees the divine Light and the one who sees it not, is clearly explained in Qur'an Majeed thus:

> Can he who was lifeless, then We gave him life and granted him a light with which he goes about among the people, be like him who is in darkness (and) is unable to get out of it? Thus what they have been doing is made to seem fair to the unbelievers. (6:122)

The wordly illuminations on special occasions can be useful only as a measure of drawing one's attention towards the divine Light and turning him away from the darkness of unbelief and faithlessness.

The metaphors used in the Parable of Light are the Niche, Glass, Lamp, Tree, and Oil. Imam Ghazali (*'alaih rahmah*) has interpreted these symbols at length in a beauteous, and thought-provoking style He says: "The Niche is the sensory spirit, whose lights come through the eyes, ears, nostrils, etc. The Glass is the imagination; it is made out of opaque substance, but it is clarified and refined till it becomes transparent to the light of a lamp, and it also keeps the lamp from being put out by a draught or violent jerking. The Lamp is the intelligential spirit, which gives cognizance of divine ideas. The tree is the ratiocinative spirit, which begins with a proposition, then branches into two, which become four, and so on. The Tree in the symbol is the Olive, which gives oil producing the most radiant illumination. So the ratiocinative spirit multiplies, establishes, and fixes all knowledge. Illumination can be infinitely multiplied: therefore a tree like the olive, whose oil can multiply light infinitely, is entitled to be called 'blessed' above all other trees like fruit trees, whose fruit is consumed in use. Again, the ramifications of pure intelligental proportions do not admit of relation to direction or distance, and therefore the symbolical Tree may well be said to be 'neither of the East nor of the West'. Finally, the Oil is the type of the transcendental prophetic spirit, which is absolutely luminious and clear. For the human soul, there is graded succession of Lights, and this explains the phrase 'Light upon Light'.

As Regards Darkness: "The man who has turned away from the path of guidance is darkess, nay, he is darken than darkness. That 'vast deep ocean' is this world of mortal dangers, of evil chances, of blinding trouble. Wave upon wave of selfish passion darkens the man's soul. And the dark clouds above are rank beliefs and corrupt imaginings, which become so many veils veiling the misbeliever from the true faith, from knowledge of the Real, and from illumination by the sunlight of Qur'an Majeed and human intelligence. As all our lights have their source in the great Primary Light, the One Reality, there can be no light unless God gives the Light."

Imam Ghazali has made in this context mention of the following saying of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

> "Allah has seventy thousand veils of Light and Darkness: Were He to withdraw their curtain, then would the splendours of His Aspect surely consume everyone who apprehended Him with his sight."

God's Light is the light of guidance for the mankind. It guides us by raising the curtains of Darkness, and falling the depths of darkness on land, sea, and in the space. In relation to this raising and falling of curtains, man may be classified into three categories. First, those veiled by Pure Darkness second, those veild by mixed Light and Darkness, and third, those veiled by Pure Light.

We should not, therefore, be content by the Rabi'-ul-Awwal illumination excepting that it might prompt us to seek Almighty, Allah's Guiding Light, for all the time to come, in order to ward off the Darkness, and to strive to attain higher, and still higher, grades of divinely enlightened people. Ameen.

(For excerpts from Imam Ghazali, we are indebted to the late Allama Abdullah Yusuf Ali—Editor).

AL-HADIS. Hazrat Ayesha (*Razi Allahu 'anha*) has reported that Allah's Messenger (*Sallallahu 'alaihi wa sallam*) said: Any Ummah will keep on flourishing as long as it retains the following three characteristics.

(1) they speak the truth when they lack (2) they administer Justice when they decide the affairs of the people, and (3) they are Merciful on weaklings when a request for Mercy is made. (Agreed)

* * * *

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) has reported that Allah's Messenger (*Sallallahu 'alaihi wa sallam*) said: He does not belong to us who does not show Mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable. (Tirmizi)

* * * *

"In the name of Allah, the All-Compassionate, the Most-Merciful"

BLISSFUL BIRTH ANNIVERSARY

Muslims have just celebrated all over the world the Blissful Birth Anniversary of the last of Allah's Apostles, Muhammad *(Sallallahu 'alaihi wa sallam)*.

It was indeed a soulinspiring one presenting Colour and Light. The visible extravaganza was highlighted by the melody of versified eulogies, "Durud and Salaam," in sincere rememberance of the greatest saviour of mankind for all times. The banners, the buntings, the fragrance, the flowers, and the flood of light were the signs of our zeal and enthusiasm for the auspicious occasion. Everyone was seized of the light all round.

The subject matter of light is a running theme of Islamic teachings. Qur'an Majeed has adopted at several places the form of parable. or metaphorical story, to bring home a particular point with due emphasis. Qur'anic parables are unique in their content and inimitable in style. They are full of deeper meanings and invariably leave a lasting impression on the mind of those who read and care to understand them.

One of the Qur'anic parables relates specially to light. It reads:

> Allah is the light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp. The lamp is (encased) in a glass, the glass is as if it were a glittering star lighted (with the oil of) a blessed tree, an olive, neither eastern nor western its oil is about to give light even though no fire touched it light upon light. Allah guides to His light whom He wills. And Allah sets forth similitudes for men and Allah is well aware of every thing. (24:35)
> In houses which Allah has ordered to be exalted and His name to be commemorated therein, glorify Him therein every morning and evening. (24:36)

Commentators have elucidated that the elegance of the heavens and the abodes of the earth are dependent on God's light. Everything will fall into ruins without His assistance. The entire creation has received light and existence from Him. The visible as well as the hidden light of the sun, the moon, the stars, the saints, the angels, and the Apostles, originates from His primal source. The light of guidance and cognition by whoever received emanates from His exalted domain. All that is in the heavens and the earth gains light from His Signs, The light exhibited in the beauty, elegance, virtue, perfection, in whatever form and in whichever place, is only the shadow of His elegance and perfection.

Ibn-e-Ishaq has narrated that in Taif, when Holy Prophet Muhammad *(Sallallahu 'alaihi wa sal'am)* tormented by the hostile infidels, *he invoked Allah's assistance thus:*

> *I see refuge in the light of Your countenance, the light which has made easy the matters of this world and those of the hereafter. I seek Your protection from your wrath. The end lies with you and in your pleasure. There is no power except from Allah.*

In the darkness of night, Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to supplicate his Creator thus:

> "O Allah! Pour Your Light into my heart, my eyes, my ears, and shed it on my right, left behind, in my front, overneath and beneath me."
>
> "O God! Bestow Your light upon me in my muscles, flesh, blood, hair, skin, tongue, and soul; grant it to me profusely and make me all light."

The light sought by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was the Guiding Light of Allah. He is reported to have said:

> Almighty Allah made the creation into darkness; then cast His Light on it. He who caught that Light on that day received the guidance and he who missed it, went astray. (Fath al-Bari).

Like Allah's other attributes, *His attribute of Light* cannot be fully described. Let us draw a contrast with darkness in order to have a better understanding of Light. In this regard Qur'an Majeed elucidates:

> *Or like darkness in deep sea-there covers him a wave over which is a wave over which is a cloud. There is darkness layer upon layer. When he puts out his hand, he can scarcely see it. And he to whom Allah gave no light for him there is no light. (20:40)*

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ | ١١ و ٢٦ جمادی الأولی ١٤١٣ ه الموافق ٧ و ٢٢ نوفمبر ١٩٩٢ م | العدد ١٣-١٤

الحسد وعلاجه فی ضوء الاسلام:

— الحسد — الرذيلة التي ذمها الاسلام وحذرنا منها القدوة الصالحة في كل زمان .

— الحسد أن يرى الرجل لأخيه نعمة فيتمنى أن تزول وتكون له دونه .

— عن أبي هريرة عن رسول الله ﷺ قال : اذا نظر احدكم الى من فضل عليه في المال والخلق فلينظر الى من هو أسفل منه .

— قال المصطفى ﷺ : اتقوا الغضب فانه جمرة توقد في قلب ابن آدم .

تطبع آیات القرآن الکریم والاحادیث النبویة المقدسة لمنفعة قرائنا الکرام فنناشدهم أن یؤمنوا حرمتها. من الواجب أن یتم التخلص من الصفحات المطبوعة بها بالطریقة الاسلامیة اللائقة. وشکراً.

بسم الله الرحمن الرحيم

عن ابی سعید الخدری عن النبی ﷺ انه کان اذا قام الی الصلاة استفتح ثم یقول : اعوذ بالله السمیع العلیم من الشیطان الرجیم من همزه ونفخه ونفثه .

(رواه احمد والترمذی)

قد امر الله المسلمین وعلمهم تاکیدا بالاستعاذة به تعالی عند تلاوة کتابه فقال سبحانه « واذا قرأت القرآن فاستعذ بالله من الشیطان الرجیم » التعوذ التجاء الی الله فی کل أمر واحتماء من کل سوء

التحریر

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ابتداء من المجلد الـ ٣٩٠

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أعداد مجلة السابقة لسنة الماضية متوفرة بشكل مجلدات جيدة، الأعداد ١٣ إلى ١٥ و ٢٥ إلى ٣٨ :
كل مجلد ١٧ روبية باكستانية وذلك بما فيها أجرة البريد

رسم العضوية في : مجلة ندوة المباحثة
[illegible] روبية وخارج باكستان ٢٥ دولارا أمريكيا

لا حظر
على نقل المواد المنشورة في مجلة اليقين إنترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة ويتم تزويدنا بنسخة منها، إلا إذا ما نسخ بشكل ترجمة القرآن الكريم الإنجليزية أو الألمانية ... بالحروف الرومانية التي تنشر على صفحات اليقين ... على التوالي في كل عدد من المجلة

جميع المراسلات
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التسديد مقدما

والله ولي التوفيق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الحسد وعلاجه فى ضوء الاسلام

— الدكتور مصلح بيومى —

هذا موضوع هام من أجل الموضوعات وأخطرها فى الأمة ذلك لأنه يتصل بأمر يمس العقيدة ، ويعمل على زعزعتها فالحاسد بحسده معترض على فعل الله فى الكون ناسيا أو متناسيا قول الله تعالى :

(قل اللهم مالك الملك تؤتى الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير انك على كل شيء قدير) .

ونحن لانكاد نسير فى أى طريق من الطرق ، أو نقابل جماعة من الناس الا ونجد الخوف من هذه الرذيلة — الحسد — التى ذمها الاسلام وحذرنا منها القدوة الصالحة فى كل زمان ومكان محمد عليه الصلاة والسلام . وفى هذا البحث الموجز سنتعرض — بمشيئة الله تعالى لمعنى الحسد وحقيقته ، وأنواعه ، والدوافع التى تؤدى اليه ، وهل العين حق كما روى فى بعض الأحاديث ؟ الى غير ذلك من الأحكام المتعلقة به . . . ثم نختم البحث ببيان طرق العلاج من هذا الداء الخطير الذى يقوض أركان الأمة مما جعل الرسول ﷺ يسميه (داء الأمم . . .) كما سنعرض . ويكفى أنه كان سببا فى ارتكاب أول جريمة كبرى على الأرض وهى قتل قابيل هابيل فنقول وبالله التوفيق .

حقيقة الحسد ، وأنواعه ، وذم الاسلام له :

الحسد كما بينه كثير من العلماء هو : أن يرى الرجل لأخيه نعمة فيتمنى أن تزول وتكون له دونه .

وهذا النوع حرام باجماع الفقهاء خاصة اذا اقترن مع هذا التمنى أقوال أو أفعال تعمل على سلبها .

والدليل على ذلك ماورد فى كتاب الله تعالى وسنة رسول ﷺ وآثار الصالحين من عباد الله عز وجل . قال الله تعالى فى شأن اليهود : « أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل ابراهيم الكتاب والحكمة وآتيناهم ملكا عظيما فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا » (سورة النساء آية ٥٤) .

ومن الأحاديث الشريفة الدالة على ذم الحسد الكثيرمنها :

قول الرسول ﷺ (الحسد يأكل الحسنات كما تأكل النار الحطب) .

وقول العجلوني في كشف الخفاء :

(وفي الحقيقة الحسود مما يضر نفسه ، بل ربما كان سببا لاشتهاء المحسود) وقد سئل بعض الحكماء عن عقاب الحاسد فقال : لا اعاقبه اكثر مما هو فيه . . وصدق الامام الغزالي في قوله : الحسد من الأمراض العظيمة للقلوب ولا تداوى أمراض القلوب الا بالعلم والعمل .

هذا هو ذم الحسد بمعنى أن يتمنى الرجل زوال نعمة المحسود اليه كما ذكرنا ، ولكن اذا تمنى الرجل مثل ما للمحسود دون تمني زوال نعمته فهو الغبطة .

ومما يستدل به هذا الفريق أيضا قول الله تعالى : « ولا تتمنوا ما فضل الله به بعضكم عن بعض للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن واسألوا الله من فضله أن الله كان بكل شيء عليما » سورة النساء آية ٣٢

من العرض الموجز للفريقين من العلماء نستطيع أن نقول والله أعلم : أن الانسان له أن ينظر بعد هذا الى أخيه الانسان من الناحية الدينية فيما نفسه عليها ويجتهد فيها .

أما من جهة الدنيا فلا يصح له أن ينظر اليه من هذه الناحية حتى لا يؤدى هذا الى الحسد المحرم فيتعرض لغضب الله تعالى ويؤيد هذا ما ذكرناه من الآية الكريمة : « ولا تتمنوا ما فضل الله به بعضكم على بعض الخ . . . » ولما روى عن أبي هريرة عن رسول الله ـ ﷺ ـ قال : (اذا نظر أحدكم الى من فضل عليه في المال والخلق فلينظر الى من هو أسفل منه) رواه البخاري في صحيحه .

والمراد كما قال أحد العلماء : من هو دونه في المال والخلق وفي رواية « فلينظر الى من تحته » وزاد مسلم « فهو أجدر الا تزدروا نعمة الله عليكم » والازدراء الاحتقار والانتقاص ، ولاريب أن الشخص اذا نظر الى من فوقه لم يأمن أن يؤثر ذلك فيه ، فدواؤه أن ينظر الى من تحته ليكون ذلك داعيا الى الشكر ، وفي هذا المعنى ما اخرجه الحاكم وصححه البيهقي في الشعب من حديث عبد الله ابن الشخير مرفوعا « أقلوا الدخول على الأغنياء فانه أحرى الا تزدروا نعمة الله عز وجل » صفوة صحيح البخاري .

بواعث الحسد :

والحسد له بواعث ودوافع متعددة نذكر منها مايلي :

١ ـ ضعف الايمان بالنسبة للحاسد . فلو أن هذا الانسان آمن واعتقد بأن ما يجرى في هذا الكون من حياة وموت وغنى وفقر ، وصحة ومرض ، وخير وشر . . . يحدث بارادة الله تعالى ما فكر أبدا في ارتكاب هذه المعصية التي اتصف بها أبليس لعنه الله .

قال تعالى : « تبارك الذي بيده الملك وهو على كل شيء قدير الذي خلق الموت والحياة ليبلوكم أيكم أحسن عملا وهو العزيز الغفور » « ما أصاب من مصيبة في الأرض ولا في أنفسكم الا في كتاب من قبل أن نبرأها أن ذلك على الله يسير لكيلا تأسوا على مافاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال فخور » .

ولهذا يقول الامام الحسن البصري : (من نافسك في دينك فنافسه ومن نافسك في دنياك فألقها في نحره) .

وليس معنى هذا أن يتواكل الانسان ويكف عن السعي ويدع الأمور تجرى كما تسير لا بل عليه أن يكد ويجتهد لأننا أمرنا بذلك وسينال من الدنيا ما قدر له في هذه الحياة

قال تعالى : « وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون وستردون الى عالم الغيب والشهادة فينبئكم بما كنتم تعملون » وقال سبحانه : « فمن يعمل مثقال ذرة خيرا يره ومن يعمل مثقال ذرة شرا يره » .

٢ — من بواعث الحسد : الحقد والحقد أساسه الغضب يقول صاحب لسان العرب مادة حقد : الحقد : أمساك العداوة فى القلب والتربص لفرصتها .

والغضب كما يقول الراغب الأصفهانى فى المفردات : ثوران دم القلب ارادة الانتقام .

ولذلك قال المصطفى ﷺ : (اتقوا الغضب فانه جمرة توقد فى قلب ابن آدم ، الم تروا الى انتفاخ أوداجه وحمرة عينيه) .

قال تعالى : « فباءوا بغضب من الله » ، « غير المغضوب عليهم » .

علاج الحسد فى ضوء الاسلام :

لكل داء دواء الا الموت . والحسد — وما يتعلق به من الحقد والغضب — ولا شك فى أنه داء خبيث وخطير يؤدى — اذا استفحل أمره — الى تقويض الأسرة والمجتمع ويجعل الناس دائما فى خوف وشقاء وعلاج الحسد يكون من جهتين ، جهة الحاسد نفسه وجهة المحسود .

أولا : علاج الحسد من ناحية الحاسد :

من أجل هذا دعانا الاسلام الى السخاء والكرم والجود . . . حتى نخلع من قلوبنا البخل والشح وبالتالى الحقد والحسد والغضب .

قال أبو هريرة رضي الله عنه : جاء رجل الى النبى ﷺ : فقال : يا رسول الله انى جائع فأطعمنى فبعث النبى ﷺ الى أزواجه فقلن والذى بعثك بالحق ما عندنا الا الماء فقال النبى ﷺ : ما عنده رسول الله ما يطعمك الليلة ثم قال من يضيف هذا الليلة رحمه الله فقال رجل من الأنصار أنا يا رسول الله فحمله الى منزله وقال لأهله هذا ضيف النبى ﷺ فأكرميه ولا تدخرى عنه شيئا فقالت : ما عندنا الا قوت الصبية فقال : قومى فعلليهم عن قوتهم حتى يناموا ثم أسرجى وأبرزى فاذا أخذ الضيف يأكل قومى كأنك تصلحين السراج فأطفئيه وتعالى نمضغ ألسنتنا لضيف النبى ﷺ ففعلت وجعلا يمضغان ألسنتهما والضيف يظن انهما يأكلان وباتا طاويين فلما أصبحوا ونظر النبى ﷺ اليهما تبسم ثم قال : لقد عجب الله من فلان وفلانة هذه الليلة ، ونزلت . « ويؤثرون على أنفسهم ولو كان بهم خصاصة ومن يوق شح نفسه فأولئك هم المفلحون » .

وعن عائشة رضى الله عنها قالت : قال رسول الله ﷺ (السخى قريب من الله قريب من الناس قريب من الجنة بعيد من النار ، والبخيل بعيد من الله بعيد من الناس بعيد من الجنة قريب من النار والجاهل السخى أحب الى الله من العابد البخيل) ويروى أن عبد الله بن جعفر وكان أحد الأجواد خرج الى ضيعة له فنزل على نخيل قوم وفيها غلام أسود يقوم عليها . فأتى بقوته ثلاثة أقراص ودخل كلب ودنا من الغلام فرمى اليه بقرص فأكله ثم رمى اليه بالثانى والثالث فأكلها وعبد الله ينظر فقال : يا غلام كم قوتك كل يوم قال : ما رأيت . فلم آثرت هذا الكلب قال : ما هى بأرض كلاب وانه جاء من مسافة بعيدة جائعا فكرهت رده قال : فما أنت صانع اليوم قال : أطوى يومى هذا قال عبد الله بن جعفر ألام على السخاء وهذا أسخى منى فاشترى الحائط والغلام وما فيه من الآلات فأعتق الغلام ووهب ذلك له .

وهكذا نجد أن السخاء وما يتعلق به يؤدى الى شفاء القلوب المريضة بالبخل والشح وبالتالى بالحسد والبخل والحقد . .

وقد يقال : فما ذنب الانسان الذى يجد هذه الأمور من الحسد وغير ذلك فى قلبه دون أن يفكر فيها ؟ والجواب على ذلك أن الله تعالى بين لنا فى كتابه أن

الانسان فعلا قد يتعرض لكيد الشيطان ولكن حصيلة التقوى التي احتواها قلبه من جهات متفرقة تحول بينه وبين المضي في طاعة الشيطان ولذلك يقول سبحانه وتعالى : « ان الذين اتقوا اذا مسهم طائف من الشيطان تذكروا فاذا هم مبصرون . واخوانهم يمدونهم في الغي ثم لا يقصرون »

ويوضح هذا المعنى ما قاله النبي ﷺ : (ثلاث لا ينفك المؤمن منهم : الحسد والظن والطيرة) ثم قال : وله منهن مخرج : « واذا حسدت فلا تبغ » أي أن وجدت في قلبك شيئا فلا تعمل به . ويبعد أن يكون الانسان مريدا لخالد بأخيه في النعمة فيعجز عنها ثم ينفك عن ميل الى زوال النعمة ، اذ يجد لا محالة ترجيحا له على دوامها . فهذا الحد من المنافسة يزاحم الحسد الحرام فينبغي أن يحتاط فيه فانه موضوع الخطر ، وما من انسان الا وهو يرى فوق نفسه جماعة من معارفه وأقرانه يحب مساواتهم . ويكاد يصل ذلك الى الحسد المحظور ان لم يكن قوى الايمان وزين التقوى كما قال الامام الغزالي رحمه الله .

وقد يسأل أحد من الناس عن الطريق الذي يوصل الى خلو النفس البشرية من هذه الآثام والضلالات ؟

والجواب على ذلك : مع الايمان القوي بالله سبحانه وتعالى : كثرة الذكر لله عز وجل آناء الليل وأطراف النهار في الصلوات وغير الصلوات . ومن يسعد بقراءة الكتاب المبارك – طبعا بعد كتاب الله عز وجل – رياض الصالحين من كلام سيد المرسلين للامام النووي رحمه الله ، وكتاب . الأذكار أيضا للامام النووي ، والمأثورات الشهيد الشيخ حسن البنا ، الى غير ذلك من عشرات بل ومئات الكتب التي تبين الأذكار في كل الأحوال يجد أن الرسول عليه الصلاة والسلام عالج النفس البشرية بطريقة لو اتبعها الانسان لكان سعيدا في الدارين في الدنيا والآخرة .

وعلى سبيل المثال لا على سبيل الحصر ، علمنا النبي ﷺ حينما نأوى الى فراش النوم في قوله : (اذا أتيت مضجعك فتوضأ وضوءك للصلاة . ثم اضطجع على شقك الأيمن وقل : « اللهم أسلمت نفسي اليك وفوضت أمري اليك ، والجأت ظهري اليك رغبة ورهبة اليك ، لا ملجأ ولا منجا منك الا اليك ، آمنت بكتابك الذي أنزلت ، وبنبيك الذي أرسلت » ، فان مت مت على الفطرة ، واجعلهن آخر ماتقول) .

وحينما نقوم من النوم علمنا في قوله والمطلوب من المسلم أو الانسان العاقل ليس تطهير نفسه فقط من الحسد ، والحقد ، والغضب ، بل كل ما يؤدي الى ذلك أو لازم له كالغيبة ، والنميمة ، وسوء الظن ، وتتبع العورات ، والامز ، وتعيير الناس بعاهاتهم البدنية والنفسية . .

وكما يقول أحد العلماء الأفاضل : وسلامة الصدر فضيلة تجعل المسلم لا يربط بين حظه من الحياة ومشاعره مع الناس ، ذلك أنه ربما فشل حيث نجح غيره ، وربما تخلف حيث سبق آخرون : فمن الغباء أو من الوضاعة أن تأثر الأثرة بالمرء فتجعله يتمنى الخسار لكل انسان لا لشيء ، الا لأنه هو لم يربح .

(المقال بقية)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

RU-KOO' 3	SECTION 3	ركوع ٣
22. *Wa kha-la-qal-laa-hus-sa-maa-waa-ti wal-ar-da bil-haq-qi*	22. And Allah created the heavens and the earth with the right end;	وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ
wa li-tuj-zaa kul-lu naf-sim-bi-maa ka-sa-bat	so that every one shall be repaid for what he earned,	وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ
wa hum laa yuz-la-moon.	and they shall not be treated unjustly.	وَهُمْ لَا يُظْلَمُونَ
23. *A-fa-ra-ai-ta ma-nit-ta-kha-za i-laa-ha-hoo ha-waa-hu*	23 Did you see him who took his (own) desire for his god,	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ
wa a-dal-la-hul-laa-hu 'a-laa 'il-minw-	and Allah let him go astray in spite of (his) knowledge,	وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ
wa kha-ta-ma 'a-laa sam-'i-hee wa qal-bi-hee	and sealed upon his hearing and his heart,	وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ
wa ja-'a-la 'a-laa ba-sa-ri-hee ghi-shaa-wah.	and drew a covering over his sight.	وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً
Fa-mainy-yah-dee-hi mim-ba'-dil-laah.	So, who can guide him after Allah(has forsaken him)?	فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ
A-fa-laa ta-zak-ka-roon.	What! Do you not then heed?	أَفَلَا تَذَكَّرُونَ
24. *Wa qaa-loo maa hi-ya il-laa ha-yaa-tu-nad-dun-yaa na-moo-tu wa nah-yaa*	24. And they say: There is nothing other than our worldly life; in which we die and we live,	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا
Wa maa yuh-li-ku-naa il-lad-dahr.	and it is only the time that destroys us.	وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ
Wa maa la-hum bi-zaa-li-ka min 'ilm. In-hum il-laa ya-zun-noon.	They have no knowledge of it, They are only conjecturing.	وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

No.	Transliteration	No.	Translation	Arabic
	Fa-makh-ta-la-foo il-laa mim-ba'-di maa jaa-a-hu-mul-'il-mu bagh-yam-bai-na-hum.		Yet, they differed among themselves therein out of envy, only after the knowledge had come to them.	فما اختلفوا الا من بعد ما جاءهم العلم بغيا بينهم
	In-na rab-ba-ka yaq-dee bai-na-hum yau-mal-qi-yaa-ma-ti		Surely, your Lord shall decide between them on the Day of Resurrection	ان ربك يقضي بينهم يوم القيامة
	fee-maa kaa-noo fee-hi yakh-ta-li-foon.		that in which they used to differ.	فيما كانوا فيه يختلفون
18	*Sum-ma ja-'al-naa-ka 'a-laa sha-ree-'a-tim-mi-nal-am-ri fat-ta-bi'-haa*	18	Then, We set you upon a clear way of (Our) Command, so follow it	ثم جعلنك على شريعة من الامر فاتبعها
	wa laa-tat-ta-bi' ah-waa-al-la-zee-na laa ya'-la-moon.		and do not follow the wishes of those who are ignorant	ولا تتبع اهواء الذين لا يعلمون
19	*In-na-hum lainy-yugh-noo 'an-ka mi-nal-laa-hi shai-aa.*	19	Surely, they cannot avail you against Allah at all,	انهم لن يغنوا عنك من الله شيئا
	Wa in-naz-zaa-li-mee-na ba'-du-hum au-li-yaa-u ba'd.		and indeed the wrongdoers are friends of one another,	وان الظلمين بعضهم اولياء بعض
	Wal-laa-hu wa-leey-yul-mut-ta-qeen.		and Allah is friend of the righteous.	والله ولي المتقين
20.	*Haa-zaa ba-saa-i-ru lin-naa-si wa hu-danw-*	20	These are enlightenments and a guidance, for mankind	هذا بصائر للناس وهدى
	wa rah-ma-tul-li-qau-meny-yoo-qi-noon.		and a mercy for a people who firmly believe.	ورحمة لقوم يوقنون
21.	*Am ha-si-bal-la-zee-naj-ta-ra-hus-sai-yi-aa-ti an-naj-'a-la-hum*	21	Do those who have committed evil reckon, that We shall make them	ام حسب الذين اجترحوا السيات ان نجعلهم
	kal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti		like those who believe and do good deeds,	كالذين امنوا وعملوا الصلحت
	sa-waa-am-mah-yaa-hum wa-ma-maa-tu-hum.		and that their life and their death shall be alike?	سواء محياهم ومماتهم
	Saa-a maa yah-ku-moon.		Evil is what they judge!	ساء ما يحكمون

Transliteration	Translation	Arabic
13. *Wa sakh-kha-ra la-kum-maa fis-sa-maa-waa-ti wa maa fil-ar-di ja-mee-'am-min-hu.*	13. And He has subjected to you all that is in the heavens and all that is in the earth—it is all from Him.	وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ
In-na fee zaa-li-ka la-aa-yaa-til-li-qau-meny-ya-ta-fak-ka-roon.	Surely, in this are signs for a people who reflect.	اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝
14. *Qul-lil-la-zee-na aa-ma-noo*	14. Say to those who believe	قُلْ لِّلَّذِيْنَ اٰمَنُوْا
yagh-fi-roo lil-la-zee-na laa yar-joo-na aly-yaa-mal-laa-hi	that they should forgive those who do not expect the days of Allah, (to come),	يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ
li-yaj-zi-ya qau-mam-bi-maa kaa-noo yak-si-boon.	that He may repay (in those days) a people for what they used to earn.	لِيَجْزِيَ قَوْمًاۢ بِمَا كَانُوْا يَكْسِبُوْنَ ۝
15. *Man 'a-mi-la saa-li-han fa-li-naf-sih. Wa man a-saa-a fa-'a-lai-haa*	15. Whoever does a good deed, it is for (the good of) his own self, and whoso does evil, it is against himself;	مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا
sum-ma i-laa rab-bi-kum tur-ja-'oon.	then to your Lord you shall be returned.	ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝
16. *Wa la-qad aa-tai-naa ba-nee is-raa-ee-lal-ki-taa-ba*	16. And indeed We gave the Children of Israel the Book,	وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ
wal-huk-ma wan-nu-buw-wa-ta	and the Command and the Prophethood;	وَالْحُكْمَ وَالنُّبُوَّةَ
wa ra-zaq-naa-hum-mi-nat-tai-yi-baa-ti	and We provided them sustenance out of the good things,	وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ
wa fad-dal-naa-hum 'a-lal-'aa-la-meen.	and exalted them over the (people of the) worlds (then existing).	وَفَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ۝
17. *Wa aa-tai-naa-hum baiy-yi-naa-tim-mi-nal-amr.*	17. And We gave them clear signs of the Commandment (concerning the Faith)	وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث = ṡ Bold, ح = ḥ Madd, ز = z, آ = ãã, ص = ṣ, وٓ = õõ, ض = ḍ, ىٓ = ẽẽ, ط = ṭ Fine, ظ = ẓ Madd, ع = ', آ = aa, ء = ' (Jerk), و = oo, ى = ee

RU-KOO' 1 (Contd)	SECTION 1 (Contd.)	ركوع ١ (متبع)
10 *Mimw-wa-rãã-i-him ja-han-nam.*	10. Beyond them is Hell,	مِنْ وَّرَآئِهِمْ جَهَنَّمُ
Wa laa yugh-nee 'an-hum-maa ka-sa-boo shai-anw-	and what they have earned shall not avail them at all:	وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْئًا
wa-laa mat-ta-kha-zoo min-doo-nil-laa-hi au-li-yãã.	nor that which they had taken as friends, besides Allah;	وَّلَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ
Wa la-hum 'a-zaa-bun 'a-ẓeem.	and for them is an awful punishment	وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝
11. *Haa-zaa hu-daa.*	11 This is a guidance,	هٰذَا هُدًى
Wal-la-zee-na ka-fa-roo bi-aa-yaa-ti rab-bi-him	and those who disbelieve in the signs of their Lord,	وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ
la-hum 'a-zaa-bum-mir-rij-zin a-leem.	for them is the punishment of a painful torment	لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝
RU-KOO' 2	SECTION 2	ركوع ٢
12. *Al-laa-hul-la-zee sakh-kha-ra la-ku-mul-baḥ-ra*	12. It is Allah who has subjected to you the sea,	اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ
li-taj-ri-yal-ful-ku fee-hi bi-am-ri-hee	that the ships may sail thereon by His command,	لِتَجْرِيَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ
wa li-tab-ta-ghoo min faḍ-li-hee wa la-'al-la-kum tash-ku-roon.	and that you may seek of His bounty, so that you may perhaps be grateful.	وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝

Transliteration	No.	Translation	Arabic
wa māa an-ẓa-lal-laa-hu mi-nas-sa-māa-i mir-riẓ-qin		and what Allah sends down from the heaven of provision	وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ
fa-aḥ-yaa bi-hil-ar-ḍa ba'-da mau-ti-haa		then with it He brings the earth back to life after *its death*	فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا
wa taṣ-ree-fir-ri-yaa-ḥi aa-yaa-tul-li-qau-meen-ya'-qi-loon.		and (in) the changing of the winds are signs for a people who understand.	وَتَصْرِيفِ ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ۝
6. *Til-ka aa-yaa-tul-laa-hi nat-loo-haa 'a-lai-ka bil-ḥaqq.*	6	These are the verses of Allah, which We recite to you with the truth.	تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ
Fa-bi-aiy-yi ḥa-dee-sim-ba'-dal-laa-hi wa aa-yaa-ti-hee yu'-mi-noon.		So, in what word after (the word of) Allah and His verses, will they believe?	فَبِأَيِّ حَدِيثٍ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ۝
7. *Wai-lul-li-kul-li af-faa-kin a-ṡeem.*	7	Woe to every sinful liar,	وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ۝
8. *Yas-ma-'u aa-yaa-til-laa-hi tut-laa 'a-lai-hi*	8	Who hears Allah's verses being recited to him,	يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ
ṡum-ma yu-ṣir-ru mus-tak-bi-ran- ka-al-lam yas-ma'-haa		then he is proudly obstinate, as though he never heard them,	ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا
Fa-bash-shir-hu bi-'a-ẓaa-bin aleem.		so give him tidings of a painful punishment.	فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ۝
9 *Wa i-ẓaa 'a-li-ma min aa-yaa-ti-naa shai-a-nit-ta-kha-ẓa-haa hu-zu-waa.*	9	And when he comes to know anything of Our signs he takes them in jest.	وَإِذَا عَلِمَ مِنْ ءَايَٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا
U-lāā-i-ka la-hum 'a-ẓaa-bum-mu-heen.		It is they for whom will be a humiliating punishment.	أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

58. *Fa-in-na-maa yas-sar-naa-hu bi-li-saa-ni-ka*	58. So, We have made it (the Qur'an) easy in your tongue,	فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ
la-'al-la-hum ya-ta-zak-ka-roon.	so that they may be mindful (of it).	لَعَلَّهُمْ يَتَذَكَّرُونَ ۝
59. *Far-ta-qib in-na-hum-mur-ta-qi-boon.*	59 Now wait (O Prophet), they too are waiting.	فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ۝

CHAPTER 44 AD-DU-KHAAN ENDS HERE تمت هنا بحمد الله سورة ٤٤ ـ الدخان

SOO-RA-TUL-JAA-SI-YAH — Chapter 45 Al-jaa-si-yah ٤٥ ـ الجاثية

Mak-keey-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 4	SECTIONS 4	سُورَةُ الْجَاثِيَةِ مَكِّيَّةٌ
Aa-yaa-tu-haa 37	VERSES 37	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع ١
1 *Haa-meem.*	1 Haa Meem	حمٓ ۝
2. *Tan-zee-lul-ki-taa-bi mi-nal-laa-hil-'a-zee-zil-ha-keem.*	2 Revelation of the Book is from Allah the Mighty, the Wise.	تَنزِيلُ الْكِتَٰبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝
3 *In-na fis-sa-maa-waa-ti wal-ar-di la-aa-yaa-til-lil-mu'-mi-neen.*	3 Surely, in the heavens and the earth are signs for the believers.	إِنَّ فِي السَّمَٰوَٰتِ وَالْأَرْضِ لَآيَٰتٍ لِّلْمُؤْمِنِينَ ۝
4 *Wa fee khal-qi-kum wa maa ya-bus-su min daab-ba-tin*	4 And in your creation and what He scatters of the animals	وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ
aa-yaa-tul-li-qau-meeny-yoo-qi-noon.	are signs for a people who firmly believe;	ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ۝
5 *Wakh-ti-laa-fil-lai-li wan-na-haa-ri*	5. And (in) the alternation of the night and the day,	وَاخْتِلَٰفِ الَّيْلِ وَالنَّهَارِ

	Transliteration		Translation	Arabic
47	*Khu-zoo-hu fa'-ti-loo-hu i-laa sa-wāā-il-ja-heem.*	47.	(Then shall be said): Seize him then drag him into the midst of Hell.	خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۝
48.	*Sum-ma sub-boo fau-qa ra'-si-hee min 'a-zaa-bil-ha-meem.*	48	Then pour down upon his head the torment of scalding water,	ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۝
49.	*Zuq. In-na-ka an-tal-'a-zee-zul-ka-reem*	49.	(Saying)· Taste (this), for you were that powerful, honourable person.	ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ ۝
50.	*In-na haa-zaa maa kun-tum bi-hee tam-ta-roon.*	50.	Indeed, this is that about which you used to doubt	إِنَّ هَٰذَا مَا كُنتُم بِهِ تَمْتَرُونَ ۝
51.	*In-nal-mut-ta-qee-na fee-ma-qaa-min a-meen.*	51	Surely, the righteous shall be in a place of security;	إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝
52	*Fee jan-naa-tinw-wa-'u-yoon*	52	Among gardens and springs;	فِي جَنَّاتٍ وَعُيُونٍ ۝
53.	*Yal-ba-soo-na min sun-du-sinw wa is-tab-ra-qim-mu-ta-qaa-bi-leen.*	53	Wearing fine silk and thick silk, sitting face to face	يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَابِلِينَ ۝
54	*Ka-zaa-lik. Wa zaw-waj-naa-hum bi-hoo-rin 'een*	54	Like this shall (it) be. And We shall wed them to wide-eyed damsels.	كَذَٰلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ۝
55	*Yad-'oo-na fee-haa bi-kul-li faa-ki-ha-tin aa-mi-neen.*	55	They shall call therein, in peace and security, for all kinds of fruit.	يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۝
56	*Laa ya-zoo-qoo-na fee-hal-mau-ta il-lal-mau-ta-tal-oo-laa.*	56	They will not taste therein death except the first death.	لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ
	Wa wa-qaa-hum 'a-zaa-bal-ja-hee-mi		and (Allah) saved them from the punishment of Hell—	وَوَقَاهُمْ عَذَابَ الْجَحِيمِ ۝
57	*faḍ-lam-mir-rab-bik.*	57	As a favour from your Lord.	فَضْلًا مِّن رَّبِّكَ
	Zaa-li-ka hu-wal-fau-zul-'a-zeem.		This is the great achievement.	ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث Bold	ḥ=ح Madd	z=ز	ṣ=ص	ḍ=ض	ṭ=ط Fine	ẓ=ظ Madd	ʻ=ع	(Jerk)	
		آ=ãã	ـوٓ=õõ	ـىٓ=ãã			آ=ãa	ـوٓ=õo	ـىٓ=ēe

	RU-KOOʻ 2 (Contd.)		SECTION 2 (Contd.)	ركوع ٢ (متمم)
39	*Maa kha-laq-naa-hu-mãa il-laa bil-ḥaq-qi*	39	We did not create them but with the Truth,	مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ
	wa laa-kin-na ak-ṣa-ra-hum laa yaʻ-la-moon.		but most of them do not know (it).	وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ
40	*In-na yau-mal-faṣ-li mee-qaa-tu-hum aj-maʻ-een*	40	Surely, the Day of Decision is the appointed time for all of them—	اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ
41	*Yau-ma laa yugh-nee mau-lan ʻam-mau-lan shai-anw-*	41	The Day when a friend shall not avail a friend at all,	يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا
	wa laa-hum yun-ṣa-roo-na		nor shall they be helped,	وَّلَا هُمْ يُنْصَرُوْنَ
42	*Il-laa mar-ra-ḥi-mal-laah*	42	Except those whom Allah shows mercy.	اِلَّا مَنْ رَّحِمَ اللّٰهُ
	In-na-hoo hu-wal-ʻa-ẓee-ẓur-ra-ḥeem		Surely, He is the Mighty, the Most Merciful	اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ
	RU-KOOʻ 3		SECTION 3	ركوع ٣
43	*In-na sha-ja-ra-taẓ-ẓaq-qoo-mi*	43	Surely, the tree of the Zaq-qoom	اِنَّ شَجَرَتَ الزَّقُّوْمِ
44.	*ṭa-ʻaa—mul-a-ṣeem*	44	Shall be the food of the sinful;	طَعَامُ الْاَثِيْمِ
45	*Kal-muhl. Yagh-lee fil-bu-ṭoo-ni*	45	Like molten copper which boils in the bellies	كَالْمُهْلِ يَغْلِيْ فِي الْبُطُوْنِ
46.	*ka-ghal-yil-ḥa-meem*	46	Like the boiling of scalding water.	كَغَلْيِ الْحَمِيْمِ

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longs the Command, and to Him will you (all) be brought back." (28:88)

Even in terms of our time, the concept of Divine Time is very different: and the Space too is inexhaustible. Qur'an Majeed says that the Angels and the Spirit ascend unto Him in a day which measures like our fifty thousand years. (70:4). This gives an idea of immeasurable expanse of the universe in the idiom of our temporal existence. Furthermore. the timelessness of the Divine time is indicated when Qur'an Majeed says that Allah created in six days the heavens and the earth and all that is between them (32:4). Or, when we are told that in the end all the affairs will go to Him or a day whose duration will be like one thousand years of our reckoning (32:5). On the other hand, Allah has the power to concentrate or contract time in order to accomplish much in comparatively a trifle of time. About the journey of the Holy Prophet from Makkah to Jerusalem and thence his ascension to the high heaven, Allah says that He took His servant for a journey by night (17:1) which as the tradition has it, was completed in a very very short time before the night's end. Qur'an Majeed points out that His command is but a single act like the twinkling of an eye (54:50). With reference to our time, He says that there hed been over man a long period of time when he was nothing, not even mentioned (76:1). All this shows that Allah is beyond Time and Space.

It is the intensity of man's passion for Allah and the deep sincerity of his quest after His creation, that matters. Allah teaches us to praise Him Who is the Cherisher and Sustainer of the Worlds, Most Gracious, and most Merciful (1: 2-3). Mercy is the choicest grace of Allah for all, including man and the universe. Allah out of His choice, bestows His Mercy upon the Time and the Space. His Mercy knows no bounds. It extends to men, and places, and things. The intrinsic worth of everything that receives its touch, is enhanced. In fact, the value of a thing out of His Creation appreciates only when it is endued with His Mercy. When it decends on a place in the Space, it turns into a mosque. or the Holy Ka'aba, or a holy city. When it embraces the Time, it turns into Ramazan, the blessed month of Fasting and Revelation, the Blessed Night, the Night of Power, or the days of the Pilgrimage.

It is Allah's Mercy that causes happiness. It is Allah's displeasure that brings about misery. Righteous practices on our part attract Allah's Mercy, whereas vices lead us to misery. As such, we ourselves are responsible for our state of happiness or misery. We ourselves chalk out the course of our destiny, with the will of Allah, by means of our deeds. It is not the Time that makes or mars the state of our existence, but the Creator of the Time and the Space. He alone is supreme. Himelf timeless, it is He Who commands the Time. Himself spaceless, it is He Who rules the Space.

AL-HADIS: Hazrat Ayesha *(Razi Allahu 'anha)* has reported that Allah's Messenger *(Sallallahu 'alaihi wa sallam)* said: He does not belong to us who does not show Mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable. (Tirmizi)

* * * *

AL-HADIS: Hazrat Ayesha *(Razi Allahu 'anha)* has reported that Allah's Messenger *(Sallallahu 'alaihi wa sallam)* used to say, "O Allah, as thou hast made my form beautiful so make my character beautiful." (Ahmed)

* * * *

AL-HADIS: Ibn Omar *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said while he was on the pulpit speaking about charity and refraining from begging. The upper hand is better than the lower, and the upper hand is that which gives and the lower is that which begs.

(Agreed)

* * * *

AL-HADIS: Hazrat Ayesha *(Razi Allahu 'anha)* has reported that Allah's Messenger *(Sallallahu 'alaihi wa sallam)* used to say, "He who strives on behalf of a widow and a poor person is like one who strives in Allah's path " (Bukhari, Muslim)

* * * *

AL-HADIS: Ibn Omar *(Razi Allahu 'anhu)* reported: I used to sell camel at Naqiy for Dinars, and then take Dirhams in exchange. I then used to sell Dirhams and take Dinars in exchange. I then came to the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* and mentioned it to him. He said. There's no harm if you take them at cash price at that time so long as you do not part away with something between you both. (Tirmizi, Abu Daud, Nisai)

* * * *

There is a Hadith Qudsi, or a saying of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* containing words of Allah, about Time. It reads:

> "The son of Adam vexes Me by reviling the *Time*, whereas I am the Time itself: In My hand are all events: I have made the night and the day."
> (Agreed Mishkat)

It is, therefore a fallacy to vest the Time with the power to make or mar human destiny. It is Allah's ordinance, not the Time, that determines the course of events. Time itself being a created thing, cannot possess the faculty or power to determine any particular course of events, its mysteries notwithstanding. It can neither create, sustain nor destroy things. Islam teaches mankind that this power belongs to Allah, and Allah alone. Allah is Omnipotent, Absolute, Self-subsisting, Eternal. To Him belong the beginning and the end but He Himself is beyond the beginning or the end. His attributes cannot be transferred to anything else, such as the phenomenon of the Time.

Secular science in the twentieth century has investigated a good deal about Time and Space. Albert Einstein (1878-1955) is in the forefront of this research work, with his Theory of Relativity which is the outcome of subtle thinking and intricate observation and experimentation. His tests were indeed of a very delicate nature.

Dr. Raziuddin Siddiqui has summarised in layman's language the otherwise very complicated Theory of Relativity. He says, "Einstein has shown that the conception of an absolute Time and an absolute Space is untenable both on theoretical as well as experimental grounds. He has analysed the notion of the simultaneity of two events and has shown that there is no such thing as absolute simultaneity — Thus, according to the Theory of Relativity. Time and Space are not absolute and separate from each other, but relative and mutually dependent. The universe does not consist of two separate categories, Time and Space, but of a single space-time continuum, in which both Time and Space have the same status. Our three-dimensional world has now become four-dimensional, because we require four elements, namely length, breadth, height and time, to determine an event completely. An event does not merely happen somewhere, but it happens somewhere at some time. Thus, for Einstein, the space-time is real but relative to the observer.

> "And He has subjected to you as from Him, all that is in the heavens and on earth behold in that are signs indeed for those who reflect." (45:13)

The Theory of Relativity is the outcome of a deep study of the signs of Allah. It preceded with extensive studies of several phenomena of nature that are at work, of course with Allah's will. For example, the theory involved experiments to determine the velocity with which the earth moves through ether. It measured velocity of light relative to a terrestrial observer. It scrutinised the phenomenon of light as travelling in the direction of the earth's motion. Its far-reaching implication can be judged from the fact that it superseded Newton's age-long theory of gravitation. It drew the conclusion that the planets, stars, etc., move as they do, not because they are influenced by forces coming from other bodies in the universe, but because of the special nature of the world of space-time in the neighbourhood of matter. A question arises as to who is the creator of this nature's phenomenon? Allah without any doubt.

The most amazing feature of the Theory of Relativity is addition of Time as a dimension of existence in Space. This space-time relativity has been scientifically established only in the present century. However, it will be seen that the notion of time space has been mentioned in Qur'an Majeed since fourteen hundred years ago when it said.

> "To him belongs all that dwells in the night and the day. . ".
> (6:13).

Here, the time symbolised by "the night and the day" has been clearly used as a dimension of existence. It carries the connotation of space in terms of time, or the so-called *phenomenon of time-space*. If we, therefore, ponder deeply, the Theory of Relativity goes only to establish the Will of Allah in relation to the nature of physical existence in time and space. The time, as explained above, is not the creator but a medium of Divine activity that ceaselessly goes on behind all happenings and events in our temporal and spatial existence by way of what the secular science projects as physical laws or the laws of nature.

While Allah's creation is bounden by time and space, He Himself exists timeless time and spaceless space. He was before the beginning of the time and He will continue beyond its end. In the words of Qur'an Majeed.

> "All that is (on earth) will perish. But will abide for ever the countenance of your Lord full of Majesty, Bounty and Honour." (55. 26-27)
> "And call not, besides Allah on another god. There is no god but He. Everything (that exists) will perish except His own countenance. To Him be-

must be viewed against the first principles of a given ideology. The deviationist tendencies of interested groups or the evidence they have left behind in history should be rejected as bad evidence, for the law of Allah cannot be made subject to the verdict of those men who failed to discover the direction of that law. The canons of modern historical criticism would reject this interpretation of history as being normative but historians of today cannot deny the fact that they too rely on professional definition of historical norms in order to evaluate historical processes.

History is generally considered to be the beneficiary diverse sources of knowledge concerning human behaviour in response to a given set of stimuli. The evidences gathered from such diverse sources provide the criteria of historical evaluation. The danger inherent in this method of historical criticism is that the preponderance of the human will in defiance of the law of Allah assumes a normative pattern and thus leads to a serious error of judgement in determining the order of human life and society. There are many patches of what may be called "deviationism" in the historical development of Islam. It is no easy task to identify the deviationist elements of Islamic history (to set them aside).

The whole process is complex and sensitive; there have been interference with the law of Allah. Islamic historians must distinguish between evidences of positive conduct in accordance with the Revealed law and those of negative behaviour in defiance of that law. The entire history of Islam needs a critical re-examination and that re-examination can attain its objective only if there is integration of thought.

Courtesy: ISLAMIC HERALD.

—:0:—

OF TIME AND SPACE

Time is continuous duration. It is conceived with reference to our experience and observation of change. Space is continuous extension that we view. Material objects exist in space. The universe around us is related to Space and Time. Qur'an Majeed explains·

> "He (Allah) created the heavens and earth in true (proportion)· He makes the night overlap the day, and the day overlap the night: He has subjected the sun and the moon (to His law)· Each one follows a course for a time appointed ... ". (39:5)

Elsewhere, the purpose of sequence of night and day has been mentioned as to facilitate the count of the years (17·12), and of the new moons as the signs to mark fixed periods of time in our affairs and for Pilgrimage (2·189) It has been enjoined in Qur'an Majeed not to violate the sanctity of the symbols of Allah or of the sacred month (5:14).

The intercalation (Nasi') of the year was common among Arabs, but Allah has sanctified Time. Qur'an Majeed has prohibited (9: 36-37) the shifting of the months of the year backward or forward. Upon this, the Holy Prophet is reported to have said·

> "Time has moved back to where it was when Allah created the earth and the heaven."

Space too is sacrosanct for Allah Who is not bound by limits is Omnipresent He is present in the universe around us as well as beyond it, without any limits whatsoever. The concept of Space in relation to Allah is inherent, for example, when Qur'an Majeed says:

> "....There is not a secret consultation between three, but He (Allah) makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more, but He is in their midst, wheresover they be....". (58:7)

At the beginning of Chapter 103 of Qur'an Majeed, a mystic reference has been made to Time through the ages. Here Time is called to witness, as one of the creations of Allah. Through passage of night and day, everyone experiences Time and thereby he comes to feel or know something about it. No one is, however, able fully and finally to explain Time's exact implication. Poets complain of the tyranny of never-ending Time. Omar Khayyam has likened Time to a bird on its wings Says he, "The Bird of Time has but a little way to fly". William Shakespeare laments, "Nothing against Time's scythe can make defence". John Milton calls "Time, the subtle thief of youth". Lord Tennyson calls "Time, a maniac scattering dust". In brief, Time is regarded in secular poetry as the swift-footed stealer of life. It pounces upon every material thing stealthily and destroys it with a cruel hand

There was a belief prevalent among Arab pagans which personified Time as existing simultaneously from eternity to eternity It was regarded as the cause of happiness or misery of mankind. They used to say as Qur'an Majeed records:

> "....We shall die and we live, and that nothing but Time can destroy us....". (45:25)

This attitude was of course superstitious and wrong.

produced the books which to this day continued to provide great stability to the intellectual horizon and spiritual fabric of Islam.

The present generation of Muslims too have inherited a situation of equal, if not of greater, dimension in that the vast expansion of knowledge in the modern era in the social and natural sciences, and a whole series of other technological and scientific development has called for the same vigilance and determination as displayed by our pioneer Muslim scholars in maintaining the integrity of Islam as communicated in the Revealed sources.

True knowledge cannot but bear witness to the true nature and behaviour of all forms of existence which by the true nature of its laws must accord with the universal law of the Creator as revealed to his creation through specific channels of communication.

Any incongruencies with the revealed law of Allah (and the Traditions of the Prophet of Islam) can represent only a distortion of the essence of natural being and must be rejected; new conclusions which accord with the essence of the revealed universal law (and its concomitant Sunnah) must be utilized for the fulfilment of the Divine purposes.

The impending challenge of the problems caused by the expansion of 'Indiscriminate' knowledge and the evolution of socially acceptable norms of human behaviour and their (superficial) conflicts with the revelationally proclaimed conclusions and norms of behaviour is enormous and we must mobilise the resources at our command to produce the minds and the books to ensure the proper understanding and realization of the relationship between the knowledge of Allah and the knowledge of man, the act of Allah and the act of man and the power of Allah and the ability of man.

Although the predicament of the Muslims of this age may be compared in one sense with the position of the early Muslims on whom fell the onus of pinning down with precision the terms of the civilization that is Islam, yet the contrast between them in the nature and ability of their striking power seems so hopelessly marked that nothing short of a major offensive to halt the further disintegration of the mind of the Muslims can save the situation.

The early Muslims had accepted without reservation the postulates of a revealed thought-world and the integrity of Islamic thought and channelled their energies towards the relization of these concepts both in thought as well as in deed. The stamp of an integrated mind, a mind which had understood the first principles of Islam has reached the point of despair in the process of disintegration and needs immediate corrective measures to arrest further deterioration.

CORRECTIVE MEASURES

The corrective measures at our disposal seem totally limited in their capacity to prevent the collapse; the seeds of Islamic knowledge are being sown on limited soil and germinating in a restricted area.

Our energies should be directed towards a re-exposition of the first principles of Islam with the aid of methods and weapons which are consistent with the revealed principles. Let the Muslims reconstruct upon the foundations of Qur'an Majeed and the Sunnah of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the first principles of Islam, and have them tested in the revealed frame of reference and bestow upon the world at large the benefits of their rediscoveries.

In the exposition of first principles, care must be taken to ensure that our findings perfectly accord with the will of Allah for by definition a Muslim must submit to the will of Allah and the will of Allah is represented in the revelationally guided behaviour patterns of all matter and thought. But what is important is not just to witness the natural behaviour of the universe as a manifestation of His will but to understand and surrender to the laws of Allah with full awareness of its implications, for this alone could protect man from the consequences which may follow the rejection of this law of Allah.

Although Islamic law accepts that man is fundamentally free, the form of his freedom on earth is not a subject for negotiation with anybody: and consequently any law we make or theory we expound, or any act we do, must necessarily follow the revealed behaviour patterns envisaged in the scheme of Allah; such behaviour patterns have been exemplified by Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in the organisation and conduct of the state in the enunciation of political and legal concepts; in the organization and exploitation of economic resources of the land; in the cultivation of ethical conduct; and in the organization of all other forms of human life. This normative conduct of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. should serve as an ample commentary on the first principles enunciated in Qur'an Majeed.

It might be worth remarking at this point that the relationship between theory and practice or theoretical fundamentalism and historical development in as far as the viability of ideologies are concerned,

every single work authored by Muslim scholars of the classical period bore the imprint of a category of knowledge which had its roots in the Revealed guidance of Allah.

The work produced in the successive periods of Islam carried titles which reflected to some extent the mood of the historical period concerned but at no time did the Muslim ideologies compromise with the tendencies of their times that were foreign to the Islamic base and abandon the 'Revelationality' of Islamic thought. This was particularly so in the realm of Islamic literary activity.

Unlike events, the record of man's inner thinking always remains the silent, though candid, witness to his innermost thought. There can be no clearer evidence of this integrity of Islam than the format and substance of the Shariah, which represents the finest example of the integration of Islamic thought within a Revealed frame of references.

In the early political organization of the Islamic State and in the social organization of Islamic society too, the same integrity of Islamic thought was maintained with this difference that where the political and constitutional structure failed to absorb the pressures exerted upon it by certain historical processes the organization of Islamic thought constructed upon the twin foundations of the immutable Qur'an and the exemplary Sunnah has survived the ravages of time and—thanks to the labours of our great Muslim minds—remains our sole custodian of the integrity of Islam.

At this point it is worth remembering that the great literary movement of Islam which received its greatest stimulus from the Qur'an and the personality of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was the result of the endeavours of dedicated individual scholars who emerged to answer the need for a theoretical elaboration of the revealed substance of Islam.

COMMON LANGUAGE

The possession of a common language of exposition. Arabic, the language of the Qur'an, and the Sunnah proved a significant factor in maintaining a community of interests and vision between scholars from the diverse region of the then Muslim empire The whole history of Arabic literature following the advent of Islam, demonstrates the fact that Arabic is not so much the language of the Arabs as the language of Islam the language of the speech of Allah and that of His Messenger or the language of Revelation.

Many an Arabic term suffered significant changes in their conceptual meaning in the new Islamic period and began to embrace a whole series of highly technical vocabulary to express specific norms of thought, and patterns or behaviour The importance and value of Arabic, therefore, for a sound and safe knowledge of Islam cannot be denied.

The Muslims, the world over, should be concerned—indeed seriously concerned with the study of classical Arabic as a means of reaching the first and secondary principles of Islam in its most original form and sources

Conversely stated, it is a matter for serious concern that results from the political and cultural disintegration which the Muslim countries suffer today numbers of ardent students of Islam have laid themselves exposed to half-truths and to adverse propagandist writings without being adequately equipped and trained to challenge distortions of facts in the knowledge they acquire. The immediate task, therefore, is the acquisition of the knowledge of Islam from the proper sources and through the proper channels and components of Islamic learning.

As mentioned earlier, the magnificent response of the early Muslim scholars in the elaboration of the entire conceptual basis for Islam was a brilliant exercise in the integration of Islamic thought, an exercise in which they captured something of the inscrutable will of Allah and the wisdom of His Messenger as it works in the life of this universe. However, the march of history as engineered by man led to some sad though inevitable consequences; the abuse of political authority cost them their freedom and brought disintegration of the totality of Islmic thought.

STRIKING COMPARISON

In recent studies, scholars have suggested that the anxieties facing the present generation of Muslims the world over, are to some extent comparable with those which troubled the Islamic State from the early years of the Umayyads.

The comparison is, no doubt, striking for with the rapid spread of Islam during the century which followed the death of Prophet Muahmmad *(Sallallahu 'alaihi wa sallam)*, the Muslims inherited an extensive geographical area which embraced peoples and states of widely differing cultures and traditions, the age of the Umayyads which began in 661 C.E. was an era of fresh challenges and political resettlements. The immediate questions which agitated the minds of the Umayyad generation were the elaboration of a performance oriented *fiqh* system and the construction of Islamic thought in conceptual terms within a frame work of the revealed criteria.

As stated earlier, the challenge produced the minds and the minds

Islamic Thought In The Modern World

THE NEED FOR AN INTEGRATED APPROACH

The conflicts and tensions in the world today have largely resulted from conflicting systems of thought which, in turn, provide contradictory human motivations and responses a situation which has robbed human behavioural and thought patterns of its legitimate and ultimate purpose. This tendency was particularly marked in those countries which came under the political economic determinism of alien ruling powers.

In the lands of Islam, the process started much earlier with the disintegration of Islamic political authority which weakened the political existence of the Ummah and gradually paved the way for the infiltration of a kind of "foreign thinking" among the ranks of the Muslims. The ultimate result was the creation of a distinction between the socially realistic "secular" though and the revelation-based "religious" thought with little or no prospect of ever closing the gap between them as these distinctions were perpetuated by powerful vested interests.

The eventual outcome of this development was the insulation of Islamic thought from the main currents of thought which predominated in the minds of the Muslim thinkers, planners and administrators in the contemporary Muslim world. Though denied its proper place in modern planning and thinking, Islamic thought refused to be crushed out of existence and withdrew into sheltered precincts of its own and closed its door to the challenges flung at it by the vast expansion of knowledge in the modern world.

This was the state of 'Islamic' thought which had prevailed in the recent past and continues to prevail in the Muslim world today side by side with a new 'Islamic awareness' which has at last dawned on the Muslims and which is pressing them into formulating new 'Islamic solutions.'

SIMILAR SITUATION

A similar situation had confronted the early Muslim community when the over-rapid territorial expansion of Islam in the 7th and 8th centuries thrust them into the heartlands of the Greco-Roman and Christian legacies to places like Alexandria, Damascus, Antioch Mesopotamia, Baghdad and Spain and exposed them to the entire intellectual might of Greek sciences and Christian scholastic theology.

The intellectual hegemony of the then Greek and Byzantine Christian civilizations rested on such sophisticated tools as Aristotalian dialectics physics, mathematics, philosophy and consequently the faith of the Muslims in the supremacy and transcendence of the word of Allah was subjected to an enormous test of survival. The Muslim savants of that period did not abdicate their responsibilities in the defence of their faith, the viability of which has stood the test of all times. Instead, they maintained the supremacy of the Revealed sources, the Qur'an and the Sunnah as the final arbitor of all causes.

Hence the tools of logic and rhetoric were restated and extensively used in a number of instances in accord with the Revealed criteria: the commentators of the Qur'an and the Hadith used them in expounding the Revealed Word of Allah and the utterances and conduct of His Messenger; the scholastic theologians used rational criteria to the extent legitimised by Revelation to provide the philosophical arguments for monotheism: the jurists (*fuqahah*') of Islam constructed a concept in the light of the norms established by Revealed 'first-principles'. This they accomplished not just by rejecting the tools of intellectual argument and the standards of rational criteria but by a careful and extensive study of the nature and potential of these tools and converting them into new Islamic modes of expression within the framework of the first-principles set down in the Revealed Bases of Islam, the Qur'an and the Sunnah

The enormous intellectual development and literary activity which followed during the Abbasid period is a clear testimony to the assimilative and the creative potential of those men who understood the first principles of the Revealed message of Islam. The understanding and preservation of the integrity and the world-view of Islam anchored to the Revealed sources in all segments of human thought and behaviour was the basic factor which provided the stability and resources to withstand the strains and stresses which accompanied the internal expansion of Islam in the early centuries This sense of the integrity and wholeness of the Revealed message of Islam was at its highest during the life-time of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and with its impact absorbed in the following centuries, found itself permanently enshrined in the entire range of Islamic literature.

If we look at the titles of books produced by the early Muslim scholars whether in the field of historiography, jurisprudence, creedal system or natural sciences we cannot escape the conclusion that

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

THE AGING GENERATION

There is a stir in the world economic lobby caused by the fact that now, more people are surviving in their sixties than ever before. This upside down shift in the pattern of the world population has set plan-makers thinking. People are now growing old faster than children are being born to look after the old generation. It is predicted that while the total global population will treble in three quarters of a century, increase in the number of over-sixties will grow as much as five-fold.

The first question that this development brings to our mind is how far the sinful devices and measures such as contraceptives, abortions, and sterilisations, that are being practised more and more extensively in recent times to keep the birth rate low, have contributed to this situation? Rethinking and corrective measures are called for in this behalf.

Another aspect of the problem is the fear that the youth might naturally tend to grow apathetic to the the increasing number of the old, affecting thereby the traditional affection and respect for the old. The old might thus become the helpless victims of the circumstances beyond their control. Qur'an Majeed again and again emphasises to treat parents with kindness to do good to them; to be kind to them whether one or both of them attain old age; not to say to them a word of contempt or repel them, but to address them in terms of honour (2:83 4:36, 17:23, 31:14, 46:15).

The matter also raises the economic problem that a larger number of the old must be supported by comparatively fewer people in the working age groups. There are several points that need consideration in this regard. The above sixties as a class cannot be dubbed as mere parasites. The history of the mankind shows how useful a vast majority of them can be, leaving only the really disabled and the sick. Islam provides a complete system of alms and regular compulsory charity for the poor and the destitute and the establishment of a viable *Bait-ul-Maal* (Public Exchequer) to cater *inter alia* for the needy Light but productive jobs for the old and old age pensions also need to be planned and provided for in greater measure.

It is a living proof of Divine bounty that sustenance has been provided to the progressively rising population of the world His Providence is inexhaustible. New sources of power and fuel, gigantic devices of harnessing water supply, successful experimentation for higher yields of agricultural products, turning arid lands into fertile fields and pastures by means of chemical treatment, increase in the livestock population, greater exploitation of sea-food sources, and the like, testify to the Divine planning. His guidance is everlasting. No doubt still gretaer human efforts are needed in the times to come. There is no limit to human endeavour and God's bounties too are limitless.

Qur'an Majeed says·

"Verily We have created man into toil and struggle." (90:4)
"And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are signs indeed for those who reflect." (45.13)
There is not a thing (in existence) but with Us are its treasures, and We do not send it down but in a regulated measure. (15.21)

That means that man has to work hard, that he has to reflect in order to devise measures to overcome difficulties, that God's storehouse is inexhaustible, and that He sends down things according to a judicous plan.

In the circumstances, we need not panic about the growing numbers of the gray generation We have to think and work in order to meet their growing requirements. And God Whose munificence is boundless, gives assurance in Qur'an Majeed:

". . . My mercy embraces every thing. . ." (7 156)

And He guides.

"That man can have nothing but what he strives for." (53.39)

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported from the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said: Allah did not raise up any Prophet who did not graze goats. His companions asked: You too? 'Yes' said he, 'I used to tend goats for the inhabitants of Makkah for some Qirats'.

(Bukhari.)

* * * *

AND SURELY IT QURAN IS TRUTH OF ASSURED CERTAINTY (69

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QUR'AN MAJEED
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH. Part 25 Chapter 44 Verses 39 to 59 Chapter 45 Verses 1 to 24

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ — ١١ جمادى الأخرة ، ١٤١٣ هـ الموافق ٧ ديسمبر ، ١٩٩٢ م — العدد ١٥

الإخاء أساس الحضارة الإسلامية :

— ايمان المرء لا يكمل حتى يحب لأخيه ما يحب لنفسه .

— أن الصدام بين الدين والدولة ليس واردا فى الفكر الاسلامى .

— شعار الجميع هو قول الله تعالى . وإنما المؤمنون أخوة .

الحسد وعلاجه فى ضوء الاسلام :

— أن المسلم يجب أن يكون أوسع فكرة وأكرم عاطفة . . .

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال قال رسول الله ﷺ :

الايمان بضع وسبعون شعبة فافضلها قول لا اله الا الله وادناها اماطة الاذى عن الطريق والحياء شعبة من الايمان . (متفق عليه)

لا اله الا الله هي الكلمة الطيبة التي يدخل المرء في حظيرة الاسلام بالنطق بها فاهميتها ظاهرة . وافضل الذكر لا اله الا الله . اما اماطة الاذى عن الطريق فهو يشير الى اراحة الناس وازالة اذاهم اية كانت وايما كانت والحياء من الايمان معنى هذا ان الاسلام ينهى عن جميع الوان وشوائب الفواحش والغواية والسيئات الظاهرة منها والباطنة .

التحرير

أسعار الإشتراك السنوي في اليقين إنترنيشنل
ابتداء من المجلد الـ ٣٩

داخل باكستان: ٨٠ روبية الكتابة اضافة ٣ روبيات في حالة التسديد بشيك من بنوك في غير كراتشي

خارج باكستان ... ... بالعملة الباكستانية أو ما يعادلها من دولار أمريكي

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لساكني باكستان ١٠٠٠ روبية ولغير ساكني باكستان ٢٥٠ دولار أمريكيا

لا حظر

على نقل المواد المنشورة في مجلة اليقين إنترنيشنل اقتباسا أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة و ينم تزويدنا بنسخة منها، إلا أننا لا نسمح بنقل ترجمة القرآن الكريم الإنجليزية أو الكتابة المدونة بالحروف الرومانية التي تنشر على صفحات اليقين ورب النص العربي على التوالي في كل عدد من المجلة

جميع المراسلات

باسم مدير اليقين إنترنيشنل مكتب البريد دار التصنيف، ماهر آباد، جمشيد رود، كراتشي - باكستان

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كلمة ذليل التوفيق

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الإخـــاء أســـاس الحضارة الإسلامية

ما سر الخلود فى الحضارة الاسلامية ؟ هل هو الاخاء الانسانى فى أكمل صوره واذا كان هو الاخاء الانسانى ، فا هو الاخاء الذى تبنى عليه الحضارة الاسلامية ؟ ما حدود الاخاء بين الحاكم والمحكوم ؟ وهل هناك صدام بين الدين والدولة ؟ وما هو الاخاء الاجتماعى يجيب على هذه الاسئلة الدكتور فؤاد حدرحى العقلى فيقول :

يتساءل المرء عن سر خلود هذه الحضارة الاسلامية ومصدر عظمتها ، وهو لن يطلول به التفكير اذا هو تصفح موجزا لتاريخ هذه الحضارة المجددة . فسرعان ما يقف على سر العظمة ومصدر الخلود . انه الاخاء الانسانى فى اكمل صوره ، وأشمل معانيه . اخاء يجعل ايمان المرء لا يكمل حتى يحب لأخيه ما يحب لنفسه ، وحتى يفيض منه البر والرحمة على كل من وما حوله : ما من مسلم يغرس غرسا أو يزرع زرعا فيأكل منه طير أو انسان أو بهيمة الا كان له به صدقة » .

سأل رجل رسول الله ﷺ : « أى الاسلام خير ؟ قال تطعم الطعام ، وتقرأ السلام على من عرفت وعلى من لم تعرف » . وفى أول خطبة له ﷺ بالمدينة قال : « من استطاع أن يقى وجهه من النار ولو بشقة من تمر فليفعل ، ومن لم يجد فبكلمة طيبة ، فان بها تجزى الحسنة عشر امثالها » .

هذا الاخاء الذى يؤكد عليه الاسلام هو الاخاء فى الله والذى يكون عونا على البر والتقوى . نجد أن الرسول ﷺ لم يكتف فى الدعوة اليه بالقول فقط ، بل طبقه عمليا فى المجتمع الاسلامى الأول .

هذا الاخاء كان انسانيا وشاملا ، وكان فى سموه وكماله يشمل كل افراد المجتمع وكل طوائفه . ففى القمة نجد رسول الله ﷺ مع أنه رسول الله — « كان يأبى أن يظهر فى أى من مظاهر السلطان أو الملك أو الرياسة الزمنية ، كان يقول لأصحابه « لا تطرونى كما أطرت النصارى ابن مريم ، انما أنا عبد الله ورسوله . . . . فقولوا عبد الله ورسوله » . فالعلاقة بين الحاكم والمحكوم فى الاسلام ، هى علاقة اخوة ، لأنها علاقة رعاية ومسؤلية من جانب الحاكم ووفاء والتزام من جانب المحكوم ، ومن شأن ذلك أن ينتج الأخوة والمحبة بين الطرفين .

كما أن الصدام بين الدين والدولة ليس واردا فى الفكر الاسلامى ، مادام أن الدين ليس حكرا على طائفة من رجال الكهنوت يتخذونه وظيفة تعطيهم ميزات خاصة على بقية « المتدينين » ، وهم بالتالى لا يشكلون سلطة تنازع

الدولة فى سلطتها ، ليحدث الصدام الرهيب بين السلطتين الزمنية والدينية — كما حدث فى أوروبا فى اوائل عصر النهضة الأوروبية وأواخر العصور الوسطى . ومن هنا خلا تاريخ الاسلام مما يسمى بالصراع بين السلطتين . بل الكل مؤمن . والكل «متدين» والكل يجب عليهم أن يكونوا اخوة متحابين . وشعار الجميع هو قول الله تعالى «إنما المؤمنون إخوة» .

ولتحقيق الاخاء الاجتماعى . وضع الاسلام من التشريعات والأحكام ، ما يكفل تعايش المسلمين . بل الناس جميعا . فى محبة وتعاون أخوى صادق . فبقليل من التأمل فى تشريعات الاسلام نجد هذا الهدف وراء كل التشريعات الاسلامية . فالخمر والميسر والانصاب والازلام رجس من عمل الشيطان . لماذا ؟ لأنه كما يقول الحق تبارك وتعالى : «انما يريد الشيطان أن يوقع بينكم العداوة والبغضاء فى الخمر والميسر . ويصدكم عن ذكر الله . وعن الصلاة» والربا . والرشوة ، والاختلاس . والغصب والسرقة ، من المحرمات الكبائر لماذا ؟ لما توقعه من عداوة وبغضاء ، وحقد بين الناس . وعقوق الوالدين ، وشهادة الزور من أكبر الكبائر لماذا ؟ لما فيها من قطيعة رحم . وتضييع حقوق ، وافساد فى الأرض ، وجلب للعداوة والبغضاء فى النهاية .

ان الاسلام فى حرصه الشديد على استمرار المودة والأخاء بين المسلمين . وتخليصهم من كل أسباب الشقاق والخلاف ليحرم على المسلم أن يخطب امرأة قد سبق أخ له الى خطبتها . أو يسوم سلعة قد سبق أخ له الى سومها ، أو يتكلم فى غيبة أخيه أو فى حضوره بكلمة لا يحبها ، أو يناديه بلقب لا يرغب فيه . أو يحسده على نعمة ساقها الله اليه . أو يهجره فوق ثلاث ليال . . نقرأ فى ذلك عشرات بل مئات من أحاديث الرسول الاعظم ﷺ . ونختمها بقوله : «لا تحاسدوا ، ولا تباغضوا ، ولا تجسسوا ، ولا تحسسوا ، ولا تناجشوا ، وكونوا عباد الله إخوانا» .

الندم توبة

دخل إبراهيم بن المهدى على المأمون قبل رضاه عنه ، فقال : يا أمير المؤمنين ، ولى الثأر محكم فى القصاص ، ومن تناوله الاغترار بما مد له من أسباب الرجاء لم يأمن عادية الدهر ، وقد جعلك الله فوق كل ذى ذنب ، كما جعل كل ذى ذنب دونك فإن تأخذ فبحقك ، وإن تعف فبفضلك . . .

فقال المأمون : القدرة تذهب الحفيظة ، والندم توبة ، وعفو الله بينهما وهو أكبر ما يحاول ، يا إبراهيم ، لقد حببت إلى العفو حتى خفت أن لا أوجر عليه ، لا تثريب عليك يغفر الله لك . . . وعفا عنه ، وأمر برد ما له وضياعه . . . (الأمالى للقالى)

الحسد وعلاجه فى ضوء الاسلام :
(متبع من العدد السابق)

ثم ان المسلم يجب أن يكون أوسع فكرة ، وأكرم عاطفة ، فينظر الى الأمور من خلال الصالح العام ، لا من خلال شهواته الخاصة . . .

ثانيا ــ علاج الحسد من ناحية المحسود :

بعد أن القينا الضوء على علاج الحسد من ناحية الحاسد يقتضينا المقام أن نوضح علاج الحسد من جهة المحسود ماذا يصنع؟ وكيف يتقى شر هذا الداء الوبيل ؟ .

وينحصر ما ندكره فيما يلى وبالله التوفيق .

أولا : على المحسود أو الخائف من الحسد أن يؤمن ايمانا عميقا بأن كل شىء فى هذا الكون يسير بارادة الله سبحانه وتعالى لأراد لقضائه ، ولا معقب لحكمه . . .

ثانيا : عليه أيضا اذا رأى من انسان هذا الخلق السىء أن يتجنبه أو على الأقل يقلل من التعامل معه ولا يطلعه على سره وما خفى من أمره ، ولا يكشف له عما أنعم الله به عليه خاصة وأنه روى أن الرسول ﷺ قال : (استعينوا على قضاء الحوائج بالكتمان فان كل ذى نعمة محسود) (رواه البخارى ومسلم فى صحيحيها) .

ثالثا : لا يلجأ المحسود أو الخائف من الحسد مطلقا الى مايفعله بعض الجهلة من تعليق التمائم المختلفة .

ولكن عليه اذا أراد أن يعالج نفسه أو غيرها من المحسودين أو من يخاف عليهم من الحسد أن يلتفت الى ما يلى :

(ا) عن ابن عباس : أن الرسول ﷺ كان يقول عند الكرب لا اله الا الله العظيم الحليم لا اله الا الله رب العرش العظيم ، لا اله الا الله رب العرش الكريم .

(ب) والاستغفار عامل مهم من العوامل التى ترفع الكرب عن الانسان وتجلب اليه الرزق ، والحياة الطيبة قال سبحانه وتعالى عن نبيه نوح عليه الصلاة والسلام : « فقلت استغفروا ربكم أنه كان غفارا . يرسل السماء عليكم مدرارا . ويمددكم بأموال وبنين ويجعل لكم جنات ويجعل لكم أنهارا » سورة نوح ١٠ ــ ١٢ . وعن ابن عباس : أن رسول الله ﷺ قال : من لزم الاستغفار جعل الله له من كل هم فرجا ، ومن كل ضيق مخرجا ، ورزقه من حيث لا يحتسب .

(ج) واذا انعم الله على انسان وأراد دوام هذه النعم وعدم ذهابها فلينظر فى قصة الرجلين : « ولو اذ دخلت جنتك قلت ماشاء الله لا قوة الا بالله » . من أجل دلك قال رسول الله ﷺ : (ما أنعم الله على عبد نعمة من أهل ومال وولد فقال : ما شاء الله لا قوة الا بالله فلا يرى فيها آفة دون الموت » .

(د) من الأمور الهامة التى تحفظ الانسان فى حياته ويبعد عنه وسوسة الشياطين من الانس والجن مداومته على قراءة القرآن الكريم أو الاستماع اليه وعليه أن يكثر مــن :

١ ــ الاستعاذة بالله من الشيطان الرجيم .

٢ ــ آية الكرسى : يقرؤها المؤمن الصادق أو المؤمنة الصادقة .

٣ — قراءة المعوذتين .

٤ — قراءة سورة البقرة .

٥ — الوضوء والصلاة .

٦ — كثرة ذكر الله تعالى .

وعلى سبيل المثال لا على سبيل الحصر . . الدعاء عند النوم :

روى البخارى فى صحيحه عن حذيفة وأبى ذر رضى الله تعالى عنهما قالا : كان رسول الله ﷺ اذا أوى الى فراشه قال : (باسمك اللهم أحيا وأموت) .

وقال ﷺ باسمك ربى وضعت جنبي وبك أرفعه ان أمسكت نفسى فاغفر لها وان أرسلتها فاحفظها بما تحفظ به عبادك الصالحين)

الدعاء بعد الاستيقاظ من النوم :

قال ﷺ فيما رواه البخارى فى صحيحه (الحمد لله الذى أحيانا بعد ما أماتنا واليه النشور) . وقال أيضا أصبحنا وأصبح الملك لله والحمد لله لا شريك له لا اله الا هو واليه النشور) . اللهم أنى أصبحت منك فى نعمة وعافية وستر . فأتم نعمتك على وعافيتك وسترك فى الدنيا والآخرة) .

وخلاصة القول فى بحثنا هذا أن من كان عارفا بربه، مخلصا له — جل ذكره — كان فى حفظ من وسوسة الانس والجن ووقاية من الشيطان ، فالحافظ والواقى حقا هو الله تعالى : « فالله خير حافظا وهو أرحم الراحمين » وهو سبحانه يحفظ بما يشاء ، وهو القوى العزيز .

وصلى الله على سيدنا محمد النبى الأمى وعلى آله وصحبه وسلم .

يتمنون ما نحن فيه !! . .

روى سعيد بن بشير عن أبيه أن عبد الملك بن مروان الخليفة الأموى قال حين ثقل ، وقد رأى غسالا يلوى ثوباً بيده :

وددت لو كنت غسالا لا أعيش إلا مما أكتسب يوماً بيوم . . .

فذكر ذلك لأبى حازم ، فقال :

الحمد لله الذى جعلهم عند الموت يتمنون ما نحن فيه ، ولا نتمنى عند الموت ما هم فيه ! !

(البيان والتبيين)

وفقنا الله لما يحب ويرضى

يا ربِّ صلِّ وسلِّم دائماً أبداً — على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته — لكل هول من الأهوال مقتحم

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
33. *Wa ba-daa la-hum saiy-yi-aa-tu maa 'a-mi-loo*	33. And the evil of what they had done shall appear to them	وبدا لهم سيئات ما عملوا
wa haa-qa bi-him-maa kaa-noo bi-hee yas-tah-zi-oon.	and what they used to mock at shall encompass them.	وحاق بهم ما كانوا به يستهزءون ۝
34. *Wa qee-lal-yau-ma nan-saa-kum*	34. And it shall be said. Today We forget you	وقيل اليوم ننسىكم
ka-maa na-see-tum li-qaa-a yau-mi-kum haa-zaa	as you forgot the meeting of this day of yours,	كما نسيتم لقاء يومكم هذا
wa ma'-waa-ku-mun-naa-ru wa maa la-kum-min-naa-si-reen.	and your abode shall be the Fire and you shall have no helpers.	ومأوىكم النار وما لكم من نصرين ۝
35. *Zaa-li-kum bi-an-na-ku-mut-ta-khaz-tum aa-yaa-til-laa-hi hu-zu-wanw-*	35. This is because you took Allah's signs as a jest	ذلكم بأنكم اتخذتم ءايت الله هزوا
wa ghar-rat-ku-mul-ha-yaa-tud-dun-yaa.	and the worldly life beguiled you;	وغرتكم الحيوة الدنيا
Fal-yau-ma laa yukh-ra-joo-na min-haa	so today they shall not be brought out of it (the Fire),	فاليوم لا يخرجون منها
wa laa hum yus-ta'-ta-boon.	and nor shall they be allowed to repent.	ولا هم يستعتبون ۝
36. *Fa-lil-laa-hil-ham-du rab-bis-sa-maa-waa-ti*	36. So, all praise is to Allah, the Lord of the heavens	فلله الحمد رب السموت
wa rab-bil-ar-di rab-bil-'aa-la-meen.	and the Lord of the earth, and the Lord of the worlds.	ورب الارض رب العلمين ۝
37. *Wa la-hul-kib-ri-yaa-u*	37. And for Him is the Majesty	وله الكبرياء
fis-sa-maa-waa-ti wal-ard.	in the heavens and the earth;	في السموت والارض
Wa hu-wal-'a-zee-zul-ha-keem.	and He is the Mighty, the Wise.	وهو العزيز الحكيم ۝

CHAPTER 45 AND PART 25 BOTH END HERE تم هذا السورة ٤٥ و الجزء ٢٥ كلا هما

Transliteration	Translation	Arabic
Kul-lu um-ma-tin tud-'aa i-laa ki-taa-bi-haa.	Every people shall be called to their Record.	كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا
Al-yau-ma tuj-zau-na maa kun-tum ta'-ma-loon.	(It will be said to them): Today you shall be rewarded for what you used to do.	الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ
29. *Haa-zaa ki-taa-bu-naa yan-ti-qu 'a-lai-kum bil-haqq.*	29. This is Our Record that speaks the truth against you	هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ
In-naa kun-naa nas-tan-si-khu maa kun-tum ta'-ma-loon.	We indeed, were recording what you used to do.	إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ
30. *Fa-am-mal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	30. As for those who believe and do good deeds,	فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
fa-yud-khi-lu-hum rab-bu-hum fee rah-ma-tih.	their Lord shall admit them into His mercy.	فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ
Zaa-li-ka hu-wal-fau-zul-mu-been.	This is the evident achievement.	ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ
31. *Wa am-mal-la-zee-na ka-fa-roo',*	31. But as for those who disbelieved (it will be said to them):	وَأَمَّا الَّذِينَ كَفَرُوا
A-fa-lam ta-kun aa-yaa-tee tut-laa 'a-lai-kum	Were not My verses recited to you?	أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ
fas-tak-bar-tum wa kun-tum qau-mam-muj-ri-meen.	Then you became proud and you were a guilty people	فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ
32. *Wa i-zaa qee-la in-na wa'-dal-laa-hi haq-qunw-*	32. And when it was said: Surely, Allah's promise is true,	وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ
was-saa-'a-tu laa rai-ba fee-haa	and there is no doubt about the Hour (of Judgement)	وَالسَّاعَةُ لَا رَيْبَ فِيهَا
qul-tum-maa nad-ree mas-saa-'a-tu	you used to say: We do not understand what the Hour is	قُلْتُم مَّا نَدْرِي مَا السَّاعَةُ
in-na-zun-nu il-laa zan-nanw-wa maa nah-nu bi-mus-tai-qi-neen.	We deem it nothing but a conjecture, and we do not feel sure (about it).	إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=s	ح=h	ز=z	ص=s	ض=d	ط=t	ظ=z	ع='	ط=t (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	یٓ=ēē	Fine	Madd	آ=āa	وٓ=ōo	یٓ=ēe

RU-KOO' 3 (Contd.)	SECTION 3 (Contd.)	ركوع ٣ (متبع)
25. *Wa i-zaa tut-laa 'a-lai-him aa-yaa-tu-naa baiy-yi-naa-tim-*	25. And when Our verses are recited to them in clear terms	وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
maa kaa-na hui-ja-ta-hum il-lāā an qaa-lu'-too bi-aa-bāā-i-nāā in kun-tum saa-di-qeen.	their only argument is to say: Bring back our forefathers, if you are truthful.	مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا ائْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ
26. *Qu-lil-laa-hu yuh-yee-kum sum-ma yu-mee-tu-kum*	26. Say: Allah gives you life, then causes you to die,	قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ
sum-ma yaj-ma-'u-kum i-laa yau-mil-qi-yaa-ma-ti laa rai-ba fee-hi	then He shall gather you on the Day of Resurrection about which there is no doubt,	ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
wa laa-kin-na ak-sa-ran-naa-si laa-ya'-la-moon.	but most men do not know (this).	وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
RU-KOO' 4	SECTION 4	ركوع ٤
27. *Wa lil-laa-hi mul-kus-sa-maa-waa-ti wal-ard.*	27. To Allah belongs the sovereignty of the heavens and the earth;	وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
Wa yau-ma ta-qoo-mus-saa-'a-tu	and a day when the Hour (of Judgement) arrives,	وَيَوْمَ تَقُومُ السَّاعَةُ
yau-ma-i-zeny-yakh-sa-rul-mub-ti-loon.	that day the liars shall suffer loss.	يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ
28. *Wa ta-raa kul-la um-ma-tin jaa-si-yah.*	28. And you shall see (on that day) every people on their knees.	وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً

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profound scholar of tradition and doctrine. He loved to read hadith himself. When he came upon a tradition containing an edifying parable it would move him to tears. He venerated deeply the laws of the Faith believed in the resurrection of the body, the reward of Paradise for the virtuous and of Hell for the sinners. He accepted all the teachings of Holy Scripture with an open heart."

LOVE FOR JEHAD. Salahuddin had a passion for Jehad To him Jehad was the most ardent worship. pleasure for the heart, and food of the soul Bahauddin gives the following copious account in this behalf

"Salahuddin was more assiduous and zealous in Jehad than in anything else. If once he had gone forth on Jehad he did not spend a dinar or drachma except on the holy war or in gifts and donations The holy war and the suffering involved in it weighed heavily on his heart and his whole being in every limb. he spoke of nothing else, thought only about equipment for the fight, was interested only in those who had taken up arms, had little sympathy with anyone who spoke of anything else or encouraged any other activity For love of the holy war and on path of Allah he left his family and his sons, his homeland his house and all his estates and chose out of the world to live in the shade of his tent. where the winds blew on him from every side, on the plane of Acre his tent fell so much so that on one stormy night down. and if he had not happened to be in the turret he would have been killed All this only increased his zeal. constancy, and passion. Anyone who wanted to ingratiate himself with him had only to encourage him in his effort and recount some anecdote of the war. Several books on the subject were written for him—containing all the laws, Qur'anic verses and ahadith relating to the subject, with elucidations of the obscure terms."

He thus studied Jehad as a science in order to practise it, rather than knowing only its theory.

OTHER FIELDS OF KNOWLEDGE· It seems convenient here to borrow the following from Lyons and Jackson in order to add some more colour to the story of Salāhuddin's makings of a purposeful practical life.

"Of the process of education, Saladin wrote 'children are brought up in the way in which their elders were brought up', and the influence on Islamic society of this traditional approach cannot be overemphasised. In spite of the fragmentation of its sects, Islam was a great assimilative force not least because Qur'an was at the heart of its education Admittedly, al-Wahrani pictured the educated as being able to answer questions on Euclid, the Almagest, arithmetic and law, but this was an academic ideal and most obviously it was study of the Qur'an and 'the sciences of religion' that linked the young Saladin to his contemporaries In addition, they shared a common cultural heritage based on specifically Arab traditions. Saladin is said to have had a knowledge of the genealogies and histories of the Arabs. as well as the blood lines of their horses More significantly, he is credited of having learnt by heart the Hamasa of Abu Tamman This anthology offers a ready-made set of values and attitudes, emotional and at times self-contradictory, based in the main on the tribal society and these do not necessarily coincide Arabian background of its poets. with the dictates of religion, but together they provided a framework of convention that overrode racial differences for those whose education they coloured.

"Study, of course, had to be backed by practical training. Al-Wahrani added archery and th use of arms in his ideal soldier's accomplishments. Ibn Jubair later reported that every evening Saladin's own sons would come out of the citadel of Damascus to shoot, ride and play polo and Saladin himself must have done the same."

In the next part we shall narrate some of the historical events that prompted his involvement with the passion for the recoupment of Bait Al-Maqdis from the Christians.

(to be Continued)

INDONESIA .. LOOKING BETTER

After President Suharto's pilgrimage to Makkah last year. Indonesian Muslims seized the opportunity for the progress of Islamization in their country. Devout Muslims and Islamic scholars are hopeful that once again the country will turn into a 'fully' Islamic State. even though it may take some time

Suharto's government has shown signs of Islamic revival by building about 450 masjids strengthening the country's Islamic courts. encouraging Islamic business practices and introducing religious training in all state schools This comes as a shock to many-as Suharto. after taking power. worked towards building a secular state, although being a Muslim himself Now the tables have definitely changed and the country can brace itself for a freer Islamic role Insha-Allah.

Courtesy: AL-JAMIAT

—:0:—

forbid what is evil. And to Allah belongs the destiny of all affairs." (22·41)

If we accordingly do our assigned part of duty. there is the Word of Allah to protect us and to give us His reward. He gives assurance:

"The Word changes not before Me, and I do not do the least injustice to My servants." (50·29)

This Divine justice is the fruit of our righteous deeds In it lies mankind's purpose of life. It is the destiny of the right, the good, and the true ones. **It is human destiny.**

——:o:——

SALAHUDDIN AYYUBI

(I)

Historical narrations, like literary criticism, too often undergo changes of appraisal and reappraisal. At times the changes are too baffling to understand. *History in particular tends to swing between the extravagant appreciation of one generation and the exaggerated depreciation of another.* Among the historical personages, therefore, there are not very many who, we may say with confidence, are invariably assured of that form of immortality which consists in being remembered with appreciation, generation after generation. These few are able to withstand the cruel test of time. They always come out unscathed.

Sultan Salahuddin Yousuf Ayyubi (1138-93), known to the West as Saladin, is one of such outstanding makers of history May Allah's mercy be upon him.

LIFE SKETCH. Salahuddin came of a middle-class Kurdish family of village Dvin near Tifilis in southern Azarbaijan. His father Najmuddin Ayyub, from whom he derives his appellation Ayyubi, and his uncle Asaduddin Shirkuh had moved to Baghdad along with their father Shadi. Thereafter they took residence in Takrit where Salahuddin's grandfather Shadi died. His father *and uncle took jobs with* Mujahiuddin Behruz, the police chief, who was appointed by Sultan Masud b. Ghayasuddin Muhammad b. Malik Shah Seljuk. Later, Salahuddin's father became attached to Imaduddin Zangi and acted as his castellan.

Salahuddin was adventurous from childhood He entered the service of Atabeg of Mosul, on whose behalf he conquered Egypt in 1164-71 and after his death was proclaimed Sultan in 1175. He conquered Syria in 1175-83 He reunited the efforts of Egypt and Baghdad He preached Jehad (to fight in the Cause of Allah) to counter the Christian crusaders His call for Jehad excited almost as much feeling in Islam as the First Crusade (1095-9) had done in Christendom. It was now a case of Muslim mujahid versus Christian crusader In 1187, he recovered Jerusalem from the Christians. The Third Crusade (1189-92) followed led by Augustus of France and Richard I of England. but it failed to recapture Jerusalem In 1192, Richard had to seek peace with Salahuddin.

IN THE MAKING No body could Judge in the beginning that Salahuddin was going to be Islam's man of destiny. In his early life he gave the impression of a noble person with simple ways which largely kept him away from moral weaknesses. However, when Allah chooses someone for a great ideal, fate plays its due part. It was almost under compulsion of his benefactor Nooruddin that he left for Egypt. **Salahuddin's judicial functionary and chronologer, Bahauddin ibn Shaddad has said: "The Sultan himself told me that he had to go to Egypt much against his wish, in a state of compulsion. Said he, 'My departure to Egypt was not at all out of my willing consent. My case is exactly what Holy Qur'an describes—**

"....and that is distasteful to you;...." (2 216)

On reaching Egypt, Salahuddin found the whole field wide open to him. When he assumed the reins of government of Egypt, his life underwent a total change. He became convinced that Almighty Allah had willed him for something great. Bahauddin says "Having become the ruler of Egypt, the material world lost its charm for him. A wave of gratefulness to Allah surged within his self He gave up easy life and instead, took to a serious and hard way."

A closer analysis shows that Salahuddin was a man of Allah Bahauddin testifies, "He drew his faith from the evidence duly studied in the company of the most authoritative scholars and the greatest lawyers—His faith was free of any taint of heterodoxy Speculation never led him into any theological error or heresy. His faith was firm, within the bounds of healthy speculation, and it had the approval of the highest authorities—He performed the canonic prayers assiduously. He used to pray in public When he fell ill he would send for an Imam and would force himself to rise and pray with him He loved to hear the noble Qur'an recited: he examined the Imam whose job it was, and required him to be learned in Qur'anic studies and to have a perfect knowledge and understanding of the text. He enjoyed hearing of hadith delivered by a

Man therefore has not to be a mute spectator of things, idly looking for his destiny in the crystal balls the stars the lines of his palm, etc. His position vis-a-vis the universe being what the Qur'anic verses amply explain. man has to be active in order to emerge victorious in life's struggle and to project, progress, and spread goodness so as to achieve the Divine purpose of the Creation. In the Kingdom of Allah on the earth, there have to be justice, peace, righteousness, and contentment; not exploitation, war sin, or avarice This is the goal of Islam. This is the framework of human destiny. Qur'an Majeed makes it clear that man is going to be in loss except those who believe, and pursue individual righteousness and social good. It says:

> 'By (the token of) Time (through the ages), verily man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy."
> (103 1-3)

It is thus that the righteous man will not succumb to forces of evil. Endowed with the finest possibilities, he only needs to discover his destiny and raise himself to the high position assigned to him by Allah There is no spiritual stay put in Islam Man has to be ever on the move on the straight path. A tireless man engrossed in, and working for, the glory of his Creator is bound to emerge to live up to his God-given status as His vicegerent on earth. After all, he carries within himself a great trust of Allah, that is Qur'an Majeed. which the Heavens, the earth and the mountains dared not hold:

> "We offered the Trust to the heavens and the earth and the mountains, but they refused to bear (the burden of) it and were afraid of it and man bore it. He was indeed unjust and ignorant." (33.72)

All that he needs to do is to overcome forces of destruction and work to promote good This should not be an impossible task Allah does not place on anyone a burden greater than one can bear (2:286). Man by his very nature is used to work hard He has been created into toil and struggle (90 4) His striving is his destiny Qur'an Majeed elucidates:

> "That man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight" (53 39-40)

Against the force of evil that surrounds him, man has been given the strength to combat them in order to shape his fortune He possesses God-given capability to build a world full of truth, justice, peace, and righteousness It is for him to take the initiative to bring to the fore the inner riches of his being There should be no let or hindrance in this way In case he fails to feel the inward force to march forward on the right path, the spirit within him dies and he is doomed

It is given to man to partake in the ferment of the universe and to exercise his free-will In this process, he must bend all his energy to mould the universe to meaningful and righteous ends This progressive activity makes him a worker of Almighty Allah. From the very depth of his inner self can flow gushing streams of infinite spiritual joy and inspiration This is the true spirit of man In it lies his destiny. He need not look for his destiny in crystal and stars It is not in stock and stone. It lies right within his own career Qur'an Majeed explains.

> "And every man's fate We have fastened to his neck, and We shall bring forth for him on the Day of Resurrection a book (of his deeds) which he shall find wide open." (17.13)

Every man is created by Allah to be a progressive activist in the field of devotion to Him and in the realm of kindly fellow-feeling among mankind. If he catches this spirit of his being, there is going to be progress, peace, and plenty on the earth Man will ever rise to a higher and still higher plane of his existence. Qur'an Majeed gives clear assurance for this progress:

> "So I do call to witness the ruddy glow of sunset; the Night and its Homing; and the Moon and her Fulness you shall surely travel from stage to stage" (84: 16-19)

This progress lead to human destiny which he must strive to attain through goodness and goodness alone without groping in darkness of occult crafts and manipulations The development of total human situation ought to aim at what Qur'an Majeed has described

> "And let there be some people among you who will call towards doing good deeds, enjoin the right conduct and forbid what is wrong. These are the very people who shall be blessed" (3 104)

This process of righteousness expands from individual to society. And when such righteous people get together to attain worldly power, their action plan, as laid down by Qur'an Majeed, should be this:

> "(They are) those who, if We give them Power in the land, will keep up the prayers, pay the Zakaat (mandatory charity) and enjoin what is good and

the palm of one's hand. Then there are customary omens and the drawing of lots to assess the likely repercussion of a contemplated line of action. Sometimes occult properties are assigned to numbers. Astrology is, however, the most popular and widespread of all such superstitious theories and practices. An astrologer seeks to predict the future with reference to positions of stars. Qur'an Majeed makes it clear that Allah (God), by His Command, has put stars in subjection to man (16·12). It is preposterous, therefore, to ascribe to them the power to determine man's destiny.

If we care to ponder deeply over divine order of things in the light of day to day happenings, we reach the inevitable conclusion that Almighty Allah has created everything with a definite purpose. This purpose is its destiny. It is, however, not given to anybody to read the destiny in advance. Man cannot predict his future or that of others. Qur'an Majeed points out that human knowledge has limitations It says that·

> "Surely, Allah is He Who has the knowledge of the Hour (of Reckoning), and He sends down the rain and knows what is in the wombs, and no one knows what he will earn on the morrow; nor anyone knows in what land he will die. Indeed, Allah is All-Knowing, All-Aware." (31:34)

The Islamic concept of fate (taqdir) refers to that particular assignment which is given by Allah to everything in terms of quantity or excellence. Every object is conditioned in its behaviour by the forces of its fate preordained by Allah. Each situation develops exactly as Allah has determined. Qur'an Majeed elucidates:

> " ...and He created everything, then ordained for it a predetermined measure." (25.2)

Crystal balls, or other like occult crafts, do not possess the power to foretell anybody's fortune or to read any one's future. Those who pretend to predict the events to come, do so under influence of their delusive vision, conjecture and speculation. They might as well be inspired by some sort of auto-suggestion.

A question arises whether the human situation in Islam is nothing but a hidden preordained destiny. In other words, "whatever will be," seems to be the motto of Islam. Allah says about Himself that He has given order and proportion (87.2) and that nothing can befall except what He has decreed for us (9 51) In the circumstance, why bother about anything? This is a misconception, for these Qur'anic verses are meant to convey that the ultimate supremacy belongs to Allah. Islam does not preach fatalism, nor does Qur'an Majeed give to mankind a counsel of despair. Hope and striving are the guiding principles of Islam and Islamic way of life. The human situation in Islam is *summed up in Qur'an Majeed* thus·

> "Verily, (the ends) you strive for are diverse So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss But he who is a greedy miser and deems himself self-sufficient, and gives the lie to the Best, We will indeed make smooth for him the path to Misery; nor will his wealth profit him when he falls headlong (into the Pit). Verily We take upon ourselves to guide, and verily unto Us (belong) the End and the Beginning." (92: 4-13)

Here charity may be taken to symbolise every human deed which is good in the sight of Allah Conversely, miserliness points towards all evil doing on the part of man. Man has been granted five senses and also intelligence, to distinguish between the good or virtuous and the evil and vicious. He has been given free-will, limited though, to make his choice. His destiny is made, or marred, according to the exercise of his free will in favour of one or the other

Man in the universe may be compared to a person put in the centre of a labyrinth. He knows that he is *in a maze of blind alleys* and dead walls, and that there is yet a way out provided he exercises his inherent sense to prompt himself to take the right direction If he fails to do so the maze will continue to be his abode where he is bound to grope in vain. Man has therefore to assert himself to chalk out his destiny through his own efforts.

Man has been given by Allah the most distinguished position in His Creation. He has been created *"in the best of moulds" (95 4)*, that is with mental and physical faculties to undertake lofty tasks for the fulfilment of his destiny. He is Allah's vicegerent on earth (2 30) Allah questions him about his power and explains its scope thus.

> "Have you not seen that Allah has subjected to you (for service) whatever there is in the heavens and whatever there is in the earth". (31.20)
>
> "And He has subjected to you the night and the day, and the sun and the moon. And the stars have been subjected by His Command. In this are indeed signs for a people who understand." (16:12)

10 About Jesus or Hazrat 'Isaa *(alaihis salaam)* God says:

> "But when Jesus became conscious of disbelief on their part, he said: Who will be my helpers in the cause of Allah? The disciples replied: We are helpers of Allah we believe in Allah and bear you witness that we are Muslims." (3:52)

It will be evident from the verses of Qur'an Majeed that God calls every Prophet and his followers as Muslims They were all Muslims though afterwards they changed this name and began to call themselves as Jesus of Bani Israelis and Christians.

When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* announced his Apostlic Ministry and invited people to accept Islam there was not a single soul on earth who called himself Muslim. Again God maintained that epithet of Muslims to the followers of Islam

> "And I have been commanded to be the first of those who submit (to Him)." (39 12)

> Say Surely my prayers (Salaat) and my worship, my living and my dying are (all) for Allah, the Lord of the Universe HE has no associate And that is what I have been commanded (to believe and practise) and I am the first of those who submit (to Allah) (6:162, 163)

> " and to Him alone we submit." (3 84)

To the followers of Islam God sends tidings·

> "O My servants! today there is no fear for you nor shall you grieve; (you) who believed in our signs and were obedient (Muslimeen)." (43 68-69)

THE JINNS AS MUSLIMS

Among the Jinns (or spirits) too there are some who are Muslims. Qur'an Majeed has cited a Jinn saying·

> "Amongst us are some that submit their wills (to God), and some that swerve from justice. Now those who submit their wills—they have sought out (the path) of right conduct" (72 14)

In short, God wishes that we should adhere to the Faith in Islam throughout our life

> "O you who believe! Fear Allah as He should be feared, and you should not but die as true Muslims" (3 102)

Now there is a moment to pause for the non-Muslims especially for those who are *People of the Book*, the Jews and the Christians, to think over the implication of the above verses of Qur'an Majeed.

It informs us that every Prophet of God, from Adam to the last of the Prophets Muhammad *(Sallallahu 'alaihi wa sallam)*, was a MUSLIM and the followers of each Prophet were called MUSLIMS. Why should not the People of the Book, therefore, call themselves Muslims if they really follow their respective Prophets? They should virtually fear God as He should be feared and die not except in a state of Islam.

Because it is decided that—

> Surely, the only religion in the sight of Allah is Islam (complete submission to Allah as muslims submit) . .". (3.19)

Islam is the last of the religions brought by the Last of the Prophets, Muhammad *(Sallallahu 'alaihi wa sallam)*. No other Prophet and no other religion are to come on earth any more. God says in Qur'an Majeed

> 'Today I have perfected your religion for you, completed My favours upon you and chosen Al-Islam as a religion for you" (5 3)

> "A time will come when those who disbelieve would wish that they had been Muslims". (15 2)

CONCLUSION

Will the People of the Book, in fulfilment of their Covenant, and other disbelievers make haste and accept Islam as their religion and call themselves Muslims before it becomes too late?

THE HUMAN DESTINY

To know about the future has always been a fond desire and a popular pursuit of man. Crystal-gazing is an occult device developed for this purpose. It works curiously without even a pseudo-scientific base such as astrology has, for looking into the future The *modus operandi* of a crystal ball demands of the gazer to relax and meditate without setting his eyes to a focus Then clouds are said to form in the crystal These clouds subsequently clear up to portray, it is claimed, to the gazer, the present and furure events of the life of his customer.

Of the several occupations adopted for making predictions, the crystal ball trade is reported to be booming. The business is quite lucrative too. News coming from England tell that John Williamson, President of the Society of Metaphysicians at Hastings in Sussex, sells more srystal balls than anyone else in the world.

There also are other tricks of the trade. For example palmistry is designed to foretell the coming events by interpreting the lines in

AL-QUR'AN

MUSLIM IS OUR ONLY NAME

When God created Adam and his progeny He called them Muslims. The entire chain of mankind, from Adam and his followers to the Last of the Prophets, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his followers, born and to be born up to the end of the world, has been named by God as Muslims.

All of these communities were taught only one common lesson by their respective Prophets and made a common covenant, that is—

> *"Laa-i-laa-ha il-lal-laa-hu"*
> (There is none to be worshipped except Allah).

Since all the past and present generations of Hazrat Adam *(alaihis salaam)* made a firm covenant with their respective Divine Teachers to worship none but One and Only Allah. He called them Muslims, meaning those who have submitted themselves to the Will of their Creator:

> "... He named you Muslims before and in this (Qur'an) (22 78)

2. Abraham or Hazrat Ibrahim *(alaihis salaam)* too, was a Muslim as Qur'an *Majeed testifies:*

> "Ibrahim (Abraham) was neither a Jew nor a Christian. He was a sincere and devoted Muslim, and he was not one of the polytheists". (3·67)

Abraham and Jacob, that is, Hazrat Ibrahim and Hazrat Yaqoob *(alaihimas salaam)* left to their sons the following will as mentioned in Qur'an Majeed:

> "And this Abraham did bequeath to his children, and (so did) Jacob: O my children! Verily, Allah has chosen the religion for you, so die not unless you be Muslims." (2:132)

It may be gathered from the above verses that Hazrat Ibrahim *(alaihis salaam)*, his sons Hazrat Isma'eel *(alaihis salaam)*, Hazrat Ishaaq *(alaihis salaam)* and his grandson Hazrat Y'aqoob or Jacob *(alaihis salaam)* all were Muslims.

3. The interactable people of Lot or Hazrat Loot *(alaihis salaam)* were severely punished by God But before imposing punishment on them He got the Faithful leave the town:

> "And we bound not therein but one household (of Muslims) (51.36)

It also proves that Lot or Hazrat Loot *(alaihis salaam)*, the occupant of the house, was a Muslim.

4. Hazrat Isma'eel *(alaihis salaam)*, is described in Qur'an Majeed to have prayed:

> "O our Rabb (Creator and Sustainer)! Make both of us submissive to you. and from our progeny (raise) a people submissive to you " (2:128)

5. When the last hour of the life of Hazrat Y'aqoob *(alaihis salaam)* drew near, his sons promised to follow Islam and be Muslims:

> "Were you witnesses when death approached Jacob, when he said to his children: Whom will you worship after me? They said: We will worship your Rabb (Creator and Sustainer) and the God of your fathers Abraham and Ishmael and Isaac, the Only one God, and we are subservient only to Him." (2·133)

6. Prophet Joseph or Hazrat Yusuf *(alaihis salaam)* prayed:

> "O my Lord. You have granted me a part of sovereignty (over the land), and taught me something of interpretation of dreams; O Originator of heavens and earth, You are my protector in the world and the Hereafter, (so) cause me to die as a Muslim and join me with the righteous". (12 101)

7. God says about Moses or Hazrat Moosa *(alaihis salaam)* in Qur'an Majeed·

> "And Moses said: O my people, if you have believed in Allah then put your trust in HIM if you are Muslims " (10 84)

Here the Arabic text for "if you submit" is *in-kun-tum Muslimeen"*

8 On the occasion of their *confrontation* with *Moses in* the court of the Pharaoh and their immediate submission to his Lord the magicians prayed to God when they were threatened for their lives by the Pharaoh·

> "And you wreak vengeance upon us only because we believed in the signs of our Lord when they came to us. O our Lord! Bestow upon us patience and take us away to YOURSELF as Muslims " (7.126)

9. Solomon or Hazrat Sulaiman *(alaihis salaam)* wrote a letter to Queen of Sabaa' advising her to become Muslim as mentioned in Qur'an Majeed:

> (Saying): Do not rise up against me and come to me submissively. (27.31)

and the Queen of Sabaa' thus replied

> "....And I submit along with Solomon to Allah. the Lord of the worlds". (27:44)

In the name of Allah, the All-Compassionate, the Most-Merciful

BLESSINGS OF ISLAM

ISLAM CONSTITUTES a unique phenomenon in history, unprecedented and unmatched, for all time to come. The complete change of the course of affairs in most of the known world of the Seventh Century C E. within one decade, which Islam effected, cannot be considered anything less than a miracle realized by Allah's Will and Guidance.

2 For the guidance of mankind, Qur'an Majeed has been the only Divine revelation absolutely protected against the slightest distortion or mutilation of any kind Its teachings which received ideal demonstration in the life and deeds of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* are the embodiments of true emancipation of humanity from oppression, fear, superstition and exploitation.

3 It has only been possible for human beings to realize true equality through Islam, regardless of race, colour, territory, hereditary pretensions and all sorts of ways by which discrimination was allowed to exist between man and man before the advent of Islam.

4. The only distinction that Islam allows is the degree of piety acquired through virtuous deeds. The intense feeling of fraternity which Islam is able to inspire is reflected by the fact that within moments new converts to Islam become the closest of loving brethren, even though each of them comes from a distant country.

5. *Islamic Justice* is the essence of the Muslim s ascendancy The application of the principles of Islamic justice and jurisdiction has always heralded the rise of an invincible community.

6 Any declaration of human rights coming out of universal pangs of wars and revolution can only be worthwhile inasmuch as it is based on Allah's injunctions for human beings. as laid down in Qur'an Majeed —

"The best among them in the sight of Allah is he. who is the most righteous of them" (49 13)

The proof of such righteousness can only be found in deeds of goodness and fear of Allah

7 Islam designs a political system based on "consultation" and consensus aiming at the good of the society and the preservation of the legitimate rights of the individual Authority is based on sense of sacrifice and capability to face challenges and its mission is the application of the law of Islamic Shari'ah

8 The target of the Executive power, as the first Caliph defined it. is to stand by the weak until they secure their rights from the strong and against the strong until they relinquish to the weak their rights

9 Islam also builds a perfect economic system where private ownership has free play only within the boundaries of legitimacy. No man shall own wealth by *corruption*, bribery, unreasonable profit, immoral behaviour. usury, monopoly hoarding, opposition of the free flow of money in investment, holding lands without proper exploitation, and illegitimate ownership of public water resources, common pasture land, or mineral deposits Wealth is broken down to small ownership by a detailed system of inheritance, and social security is guareteed through holy taxes and various other means

ISLAMIC SOCIAL SYSTAM

10 Islam guarantees a Society absolutely clean. spiritually and materially Every individual has a *detailed plan of his rights* as well as duties to his Creator, to his people. to his homeland to himself, to his family and to the humanity as a whole The essence of all such relations is sacrifice, compassionate love and co-operation and the realization of human values and interests It is free from exploitation by vested interests.

11 Islam brought about the most radical change in political. social and economic spheres ever witnessed in history Starting with the Arabian Peninsula, it broke as under political and social ties based on tribal allegiance, replacing them with the universal and unified allegiance to Allah.

12. Islam built up an Islamic world, unified in faith, morality, traditions and trade, competing in scientific achievements and knowledge.

——:o:——

AND SURELY IT (QUR'AN) IS TRUTH OF ASSURED CERTAINTY [illegible]

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المجلد ٤١ ٢٦ جمادى الأخرة ١٤١٣ هـ الموافق ٢٢ ديسمبر ١٩٩٢ م العدد ١٦

مفهوم الثقافة الاسلامية :

— كل ما قد يؤدى إلى تهذيب الذهن وشحذه وتنميته يعد ثقافة .

— الثقافة الاسلامية — بيان الحق والباطل من الفكر والسلوك حتى يستهدى العقل الانسانى .

— منهج الثقافة الاسلامية ينحصر فى القرآن وفى السنة .

— وكل ما يفيد الترقى والتطور و الكمال الانسانى من فكر وسلوك وخلق فهو من ثقافة الاسلام .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته عدد كل معلوم لك .

مفهـــوم الثقـافة الاســـلامية

هذا الموضوع الأكاديمي الواسع : من الموضوعات الهامة التي يجب ان يقف المثقف المسلم عندها وأن يلم بفكرتها : ولو على سبيل الاجمال لا التفصيل ، وأن يكون عنده قدر من الوعي : بعدة نقاط جوهرية منه : ونحن من جانبنا نعتقد انه لن يكون في عداد المثقفين بالثقافة الاسلامية الحقه : الا إذا كان خبيرا بها ، وعلى وعي وبصر كامل بشيء منها : ولذلك اخترنا هذا الموضوع وصوبنا شيئا من الأضواء على ابرز نقاطه ومنها :

١ ــ مفهوم الثقافة بوجه عام .

٢ ــ ثم مفهوم الثقافة الاسلامية بوجه خاص .

٣ ــ ثم خصائص الثقافة الاسلامية .

٤ ــ وابرز ما تتميز به من ميزات وخصائص تتفوق بها على سائر الوان الثقافات في شتى صورها ومناهجها .

٥ ــ ثم وظائف هذه الثقافة في حياة المجتمع المسلم . . بل في حياة أي مجتمع قد يدين في يوم ما من الأيام بدين الحق و هو الاسلام .

١ ــ مفهوم الثقافة بوجه عام :

وفي هذه النقطة بالذات لابد من الرجوع إلى كتب اللغة لنسترشد بها في توضيح هذا المفهوم ففي (تاج العروس) جاءت مادة التثقيف بمعنى : التأديب والتهذيب ، الثقافة ، مصدر ثقف ــ بفتح الثاء وضم القاف ــ أي صار حاذقا خفيفا فطنا من ثقفه تثقيفا : سواه وقومه ، منه رمح مثقف : أي مقوم مسوى .

وعلى هذا مفهوم الثقافة من المعنى اللغوي للكلمة هو التهذيب . . وعليه : فكل ما قد يؤدي إلى تهذيب اللحن وشحذه وتنميته يعد ثقافة ، وكذلك كل ما يؤدي إلى تهذيب السلوك فهو يعد ثقافة . . وكل ما يرتقي بالأخلاق ويسمو بها فهو ثقافة .

٢ ــ الثقافة الاسلامية ومفهومها لا يخرجان عن الاطار اللغوي :

والثقافة الاسلامية : في اطار مفهومها اللغوي السابق

هي لا تخرج عن دائرته في قليل أو في كثير : فلها تهذيب العقل والذهن وتثقيفه وتنميته حتى ينقاد صاحبه إلى الله على بصيرة من الأمر وبينة منه ، وحتى يأخذ بطريق الايمان والاسلام على وعي صحيح وبصر كامل بإيقان بخلافته عن الله في أرضه ، وحتى يأخذ بطريق تهذيب السلوك وتعديله بما يتسق مع شرع الله الموحى به . بهذا المعنى : وفي محيط هذا المفهوم : حمل الوحي الالهي من الثقافة ما ينفع ويفيد الانسانية ويبلغ بها مرتبة النضج العقلي والتكامل النفسي : الفردي منه والاجتماعي ، وقد تجسد هذا الوحي الالهي المشتمل على هذه الثقافة في أصلين باقيين أبديين : هما القرآن الكريم والسنة النبوية ومن خلال القرآن الكريم ، والسنة النبوية الشريفة اتضح بصورة جلية لا لبس فيها ولا خفاء مفهوم الثقافة الاسلامية بأنها: بيان الحق والباطل من الفكر والسلوك . حتى يستعد العقل الانساني : فيختار الخير من الفكر والسوى من السلوك . وبذلك يتحقق للمجتمع المسلم ما يجب أن يتحقق للاسلام نفسه من مقاصد ومن أهداف : وهو أن يكون دين المستوى الفاضل من الانسانية .

٣ ــ خصائص الثقافة الاسلامية :

تنفرد الثقافة الاسلامية على سواها بخصيصة من الخصائص لا ينافسها فيها أحد وكيف لا وهي عمل الهي في جوهره وحاصله : فقد رصد الله تبارك وتعالى تجارب الأجيال كلها من لدن آدم عليه السلام حتى الرسالة الخاتمة لمحمد ﷺ في كتاب « لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد » ولأن الله تعالى وحده : هو الأعلم بالنفس الانسانية هو الأخبر بما يصلحها وما يفسدها . . كما أنه وحده الأعلم بالنظم الاجتماعية ذات الجدوى للانسان والانسانية والأخبر بما يصلحها وبما يفسدها . . لا لشيء : إلا لأن علمه محيط بدقائق هذه الأمور وعناصرها وأسرارها ماضيها وحاضرها ومستقبلها . . إنه الاله العالم الخبير المحيط بكل شيء والمهيمن على كل شيء ، وهو وحده الذي يجب أن تسلم البشرية بالنتائج والقوانين التي رتبها وهي تجارب الأجيال بحكمتها والعبرة منها وصاغ منها القانون النهائي لصلاح الحياة الاجتماعية وسعادة النفس الانسانية في كل مكان أو زمان .

ولقد اشتمل منهج الثقافة في القرآن الكريم على كل ما هو مفيد ، وفي الوقت نفسه أغفل وطوى كل ما لا يفيد . . وهذا في ذاته درس يجب أن يعيه من ينتسبون إلى الاسلام وينهلون من ثقافاته .

٤ ــ مميزات الثقافة الاسلامية وأبرزها :

أبرز ما تمتاز به الثقافة الاسلامية : أنها ثقافة عملية وواقعية : هي ثمرة التجربة والواقع ، وخلاصة العمل والتطبيق . . فقد قام الرسول محمد ﷺ النبي الخاتم بالاحتكاك بجبيل الرسالة فصدر عنه من التصرفات ما به تم قواعد الفكر والسلوك ، وتكتمل قواعد التشريع الثقافي : ومن نتائج هذا الاحتكاك ، وواقع هذه التجربة العملية تحدد منهج الثقافة الاسلامية وتحدد كذلك ميدان عملها . . بل وتحددت الوسائل العملية التي تخدمها . .

وأصبح جليا واضحا أن منهج الثقافة الاسلامية ينحصر في القرآن وفي السنة :

أما القرآن الكريم : فقد اشتمل على تجارب الأجيال ورصيدها من النتائج والقوانين التي صيغ منها القانون النهائي لعلاج الحياة الاجتماعية وسعادة النفس الانسانية . وبلوغها أقصى ما تستهدفه لنفسها من خير .

وأما السنة النبوية : فيما اشتملت عليه من منهج عملي وتطبيق واقعي . . يؤكد صحة المنهج وسلامة القانون . .

وقدرته على تحقيق كل ما هو مستهدف من ورائه من خير ، وما هو معلق عليه من آمال .

(أ) ومن أبرز ما تتميز به الثقافة الاسلامية ، بل من أهم ما تنفرد به بين غيرها : بيانها الحق من الباطل ومصارحتها به دون مواربة أو استحياء . . ذلك لأن الله لا يستحيي من الحق ، كما تتميز هذه الثقافة بكشفها طريق الهدى من الضلال فى قوة إن امتاز بها شيء فانما يمتاز به الحق وحده . . ما ذلك إلا لأن الله يقول الحق وهو يهدى السبيل . . وذلك على كل المستويات ، وفى جميع الأماكن والجهات ، والبلاد والبيئات .

(ب) ومن أبرز هذه المميزات والخصائص: وضوح البيان الاسلامى وانفراده بالتميز فى المجال الدينى يعنى بمهمة الاقناع من غير ضغط ولا اكراه . فالتجارب من لدن آدم عليه السلام حتى كمال الدين الاسلامى على يدى خاتم الأنبياء محمد ﷺ كتجارب واقعية . اكتملت فيها عناصر التوافق مما وقع وما يمكن أن يقع بعد ذلك فى مستقبل الانسانية وبالتالى تكون النتائج متسقة : ومتوافقة مع نفس النتائج السابقة : وعلى ذلك : فيجب أن يسلك الصالحون مسلك من ثبت صلاحهم بالتجربة ، وأن يتركوا فى الوقت نفسه مسلك من ثبت فسادهم وهلاكهم بالتجربة .

(ح) ولعل من أهم ما تنفرد به الثقافة الاسلامية وتتميز به على ما عداها من الثقافات . . هو بعدها عن أن تكون ثقافة خيالية ، وكونها الثقافة واقعية وتميزها بأنها ايجابية وليست سلبية ومن مظاهر ايجابيتها أن لها هدفا ساميا تسعى اليه ، يخدم قواعد التطور والرقى حيث تعتمد من التجارب : ما ينتهى الى تحقيق التكامل ، الانسانى الفردى والجماعى .

(د) وتتميز الثقافة الاسلامية فوق ذلك بأنها ثقافة الحق تدعو اليه ، وتحث على التزامه ، والولاء له ، ولأنها ثقافة الحق : ولأنها من روافد دعوة الحق : فهى لا تخاطب الا العقل الحر الراشد ، أو تحرر العقل وترشده ، فلا تستعمل أساليب الزيف والخداع والتضليل والتزوير ، كما أنها لا تخاطب العقول المكرهة أو التى وقعت تحت ضغط ما إلا لتحررها من الاكراه والضغط . فاذا وجدت من الناس من هو قادر على وزن صحيح الأمور من فاسدها وحقها من باطلها اتجهت اليه تجادله بالحسنى وتوضح له الحق واذا وجدت من الناس من هو محاصر بأفكار وثقافات مضللة عملت على أن يتحرر أو لا من هذا الحصار وعملت كذلك على ازالة أسباب الاكراه أو الضغط أيا كان : حتى يصح أن يخاطب بالحق فيستجيب له .

٥ — الوظائف التى تقوم بها الثقافة الاسلامية فى حياة المجتمع المسلم :

ومما لا شك فيه أن الوظائف التى تؤديها الثقافة الاسلامية للمجتمعات المسلمة هى وظائف سامية عالية القدر بالغة الأهمية عميقة التأثير : فكل تجربة مفيدة للأجيال مرت بها البشرية منذ نشأتها وتلقت منها درسا أو عبرة فهى من ثقافة الاسلام ، وكل ما يحافظ على العقل ويرشده ويصقله وينميه ويحرره فهو من ثقافة الاسلام ، وكل ما يفيد الترقى والتطور والكمال الانسانى من فكر وسلوك وخلق فهو من ثقافة الاسلام . .

أما الوسائل الى تحقيق هذه الوظائف فهى معلومة ومذكورة فى القرآن الكريم وفى السنة ولا سبيل الى انشائها ونشرها إلا عن طريق الخطبة والقصة والمثل . . الخ

ونحن اذا وقفنا عند وسيلة منها كالقصة القرآنية مثلا لنرى مقدار ما تقدمه للمجتمع من وظيفة ثقافية رفيعة: نجد هذه الحقائق :

١ ـ أن قصص القرآن احسن القصص لما يتضمنه من فوائد وثمرات ، وعبر وعظات، تثير الانتباه وتوقظ الاحاسيس ، وتزيد ثروة الفكر ، وتنمى العقل ، وتساهم فى صقله وشحذه .

٢ ـ أن قصص القرآن الكريم يتضمن بيانا لطبيعة النفس البشرية الفردية والاجتماعية ، بل وطبيعة النظام الاجتماعى بيانا يقوم على التتبع لكل أحوال الانسان ، ولكل أثر اجتماعى أو نفسى ، بل ولكل دافع ولكل نتيجة بأسلوب علمى ، وبطريقة فذة لايملكها إلا الخالق سبحانه وتعالى .

٣ ـ أن قصص القرآن الكريم يفتح العقل الانسانى على مصير الطائعين ومصادر العصاة فى الدنيا والآخرة وهى فائدة عميقة لأنها تعتمد على الحقائق وحدها دون زيف أو تحريف. كما أنها تعتمد اكثر ما تعتمد على النتائج وابرازها شأن اهتمام العلماء بالتجارب العلمية أما الاسماء والأماكن والتواريخ فتضرب عنها صفحا وتلك تربية ثقافية للمجتمعات المسلمة ترشدها إلى ترك الأمور الجدلية والسطحية .

٤ ـ أن القرآن بما حمله من تجارب الأجيال الانسانية . وبما اشتمل عليه قصصه يستطيع أى انسان يتأملها فى أى مكان من العالم أن يجد فيها من الفوائد العامة ما لا يستغنى عنها بشر يطلب السعادة وما لا يستغنى عنه مجتمع يطلب الأمن والاستقرار والتقدم والارتقاء فلذلك نصر للاسلام كبير فى مجال الدعوة .

(بشكر مجلة منبر الاسلام)

يوم الجمعة ...

سبب التسمية كما يقول ابن القيم :

فيه قولا :

أحدهما : لاجتماع الناس فى الصلاة :

والثانى : وهو الصحيح ، لأنه اليوم الذى جمع فيه الخلق وكمل ، وهو اليوم الذى يجمع الله فيه الأولين والآخرين لفصل القضاء . . (بدائع الفوائد)

قل صديقه

قال الأصمعى : سمعت أعرابيا يقول : من لم يرض عن صديقه إلا بإيثاره على نفسه دام سخطه ، ومن عاتب على ذنب كثر عدوه ، ومن لم يؤاخ من الإخوان إلا من لا عيب فيه قل صديقه . .

(الأمالى القالى)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

Transliteration		Translation	Arabic
	Wa iz-lam yah-ta-doo bi-hee	and since they (the disbelievers) will not take guidance from it,	وَإِذْ لَمْ يَهْتَدُوا بِهِ
	fa-sa-ya-qoo-loo-na haa-zaa if-kun qa-deem.	now they say: This is an ancient lie.	فَسَيَقُولُونَ هَٰذَا إِفْكٌ قَدِيمٌ
12.	*Wa min qab-li-hee*	12. And before it (Qur'an)	وَمِن قَبْلِهِ
	ki-taa-bu moo-saa i-maa-manw-wa raḥ-mah.	the Book of Moses (the Taurah) was a guide and mercy;	كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً
	wa haa zaa ki-taa-bum-mu-ṣad-di-qul-li-saa-nan 'a-ra-beey-yal-	and this is a Book confirming (that) in the Arabic language,	وَهَٰذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا
	li-yun-zi-ral-la-zee-na ẓa-la-moo	in order to warn those who do wrong,	لِّيُنذِرَ الَّذِينَ ظَلَمُوا
	wa bush-raa lil-muḥ-si-neen.	and as a glad tidings for the virtuous.	وَبُشْرَىٰ لِلْمُحْسِنِينَ
13.	*In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu*	13. Surely, those who say: Our Lord is Allah,	إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ
	ṡum-mas-ta-qaa-moo	and then remain steadfast,	ثُمَّ اسْتَقَامُوا
	fa-laa khau-fun 'a-lai-him wa laa hum yaḥ-za-noon.	there is no fear for them, nor shall they grieve.	فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
14.	*U-laa-i-ka aṣ-ḥaa-bul-jan-na-ti*	14. Those are the fellows of Paradise	أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ
	khaa-li-dee-na fee-haa	to dwell therein for ever,	خَالِدِينَ فِيهَا
	ja-zaa-am-bi-maa kaa-noo ya'-ma-loon.	as a reward for what they used to do.	جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
	Hu-wa a'-la-mu bi-maa tu-fee-ḏoo-na feeh.		He knows best what you talk about it (to one another).	هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ
	Ka-faa bi-hee sha-hee-dam-bai-nee wa bai-na-kum.		He suffices for a witness between me and you	كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
	Wa hu-wal gha-foo-rur-ra-ḥeem.		and He is the All-Forgiving, the Most Merciful.	وَهُوَ الْغَفُورُ الرَّحِيمُ ۝
9.	*Qul maa kun-tu bid-'am-mi-nar-ru-su-li*	9.	Say, I am not an innovator among the Messengers;	قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ
	wa māa ad-ree maa yuf-'a-lu bee wa laa bi-kum.		and neither do I know what shall be done with me, nor with you,	وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ
	In at-ta-bi-'u il-laa maa yoo-ḥāa i-lay-ya		I do not follow except what is revealed to me,	إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ
	wa māa a-na il-laa na-zee-rum-mu-been.		and I am not but a plain warner	وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ۝
10.	*Qul a-ra-ai-tum in kaa-na min 'in-dil-laa-hi wa ka-far-tum bi-hee*	10	Say (O Prophet). Do you realise? If this be from Allah and you disbelieve in it,	قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ
	wa sha-hi-da shaa-hi-dum-mim-ba nēe is-rāā-ee-la 'a-laa mis̱-li-hee		while a witness from the Children of Israel has testified to the like of it	وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ
	fa aa-ma-na was-tak-bar-tum		so he has believed and you have become proud (What will be the consequences)?	فَآمَنَ وَاسْتَكْبَرْتُمْ
	In-nal-laa-ha laa yah-dil-qau-maẕ-ẕaa-li-meen.		Surely, Allah does not guide the transgressing people	إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝
	RU-KOO' 2		SECTION 2	ركوع ٢
11.	*Wa qaa-lal-la-zee-na ka-fa-roo lil-la-zee-na aa-ma-noo*	11.	And those who disbelieve said to those who believe	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
	lau kaa-na khai-ram-maa sa-ba-qoo-naa i-laih.		Had it (the Qur'an) been any better they (the believers) would not have surpassed us towards it;	لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ

Transliteration	Translation	Arabic
am la-hum shir-kun fis-sa maa-waat.	Or have they a share in the heavens?	اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ
Eee-too-nee bi-ki-taa-bim-min qab-li haa-zāa	Bring me a book (revealed) before this (Book),	اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ
au a-ṣaa-ra-tim-min 'il-min	or any remnant of knowledge,	اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ
in-kun-tum ṣaa-di-qeen	if you are truthful.	اِنْ كُنْتُمْ صٰدِقِيْنَ
5. *Wa man a-ḍal-lu mim-mainy-yad-'oo min-doo nil-laa-hi*	5. And who has gone farther astray than he who calls, besides Allah,	وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ
mal-laa yas-ta-jee-bu la-hōo i-laa yau-mil-qi-yaa-ma-ti	upon him who will not answer his call until the Day of Resurrection;	مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ
wa hum 'an du-'āā-i-him ghaa-fi-loon.	and they shall be heedless of their call ?	وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ
6. *Wa i-zaa ḥu-shi-ran-naa-su*	6 And when mankind are gathered,	وَاِذَا حُشِرَ النَّاسُ
kaa-noo la-hum a'-dāā-anw-	they (the false gods) will become enemies to them (their worshippers)	كَانُوْا لَهُمْ اَعْدَآءً
wa kaa-noo bi-'i-baa-da-ti-him kaa-fi-reen.	and will be deniers of their worship.	وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ
7. *Wa i-zaa tut-la 'a-lai-him aa-yaa-tu-naa baiy-yi-naa-tin*	7 And when Our verses are recited to them clearly,	وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ
qaa-lal-la-zee-na ka-fa-roo lil-ḥaq-qi lam-maa jāā-a-hum	those who disbelieve say about the Truth when it comes to them;	قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ
haa-zaa siḥ-rum-mu-been.	This is clear sorcery.	هٰذَا سِحْرٌ مُّبِيْنٌ
8. *Am ya-qoo-loo-naf-ta-raah.*	8. Or they say: He has forged (it).	اَمْ يَقُوْلُوْنَ افْتَرٰىهُ
Qul i-nif-ta-rai-tu-hoo	Say: If I have forged it (the Truth),	قُلْ اِنِ افْتَرَيْتُهٗ
fa-laa tam-li-koo-na lee mi-nal-laa-hi shai-aa.	then you cannot favour me in anything against Allah.	فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْئًا

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث Bold ḥ=ح Madd ā=آ z=ز ṣ=ص ōō=ؤ ḍ=ض ēē=ئ ṭ=ط Fine ẓ=ظ Madd ā=اَ ʻ=ع ʼ=ء (Jerk) ōo=ؤ ēe=ئ

SOO-RA-TUL-AḤ-QAAF

سورة الاحقاف

MAK-KEEY-YAH

Revealed at Makkah

Aa-yaa-tu-haa 35

VERSES 35

Ru-ku-'aa-tu-haa 4

SECTIONS 4

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.

In the name of Allah, the All-Compassionate, the Most Merciful.

RU-KOO' 1

SECTION 1

ركوع ١

1 Ḥaa-Mēēm.

1. Haa-Meem.

حٰمٓ

2. Tan-ẓee-lul-ki-taa-bi mi-nal-laa-hil-'a-zee-zil-ḥa-keem.

2 The revelation of the Book is from Allah, the Mighty, the Wise.

3. Maa kha-laq-nas-sa-maa-waa-ti

3. We did not create the heavens

مَا خَلَقْنَا السَّمٰوٰتِ

wal-ar-ḍa wa maa bai-na-hu-māa

and the earth and what is in between them,

وَالْاَرْضَ وَمَا بَيْنَهُمَآ

il-laa bil-ḥaq-qi wa a-ja-lim-mu-sam-maa.

except with the Truth and for an appointed term;

اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى

Wal-la-zee-na ka-fa-roo 'am-māa un-zi-roo mu'-ri-ḍoon

and those who disbelieve are turning away from what they were warned.

وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ

4. Qul a-ra-ai-tum maa tad-'oo-na min doo-nil-laa-hi

4. Say (O Prophet): Do you realise what you call upon besides Allah?

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ

a-roo-nee maa ẓaa kha-la qoo mi-nal-ar-ḍi

Show me what they have created in the earth.

اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ

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who found themselves worse off under the Latin rules than under the Turks. Nevertheless, the Muslims lost Jerusalem after 461 years, and for 88 (lunar 91) years until Salahuddin rose to conquer it again.

SECOND CRUSADE: To keep continuity of the historical background, we may as well mention *en-passant* the Second Crusade (1147-49), launched by Louis VIII of France and Emperor Conrad III. At that time, Jerusalem had already been with the Franks for forty-eight years. Damascus was their goal this time, in order to cut off the Muslims of Egypt and Africa from their brethern in faith in northern Syria and the east. The barons of Jerusalem coveted the fertile lands that owed allegiance to Damascus To the crusaders, Damascus was a city haollowed in the Holy Writ.

The occasion provided for an impressive gathering of nobles and kings in Jerusalem. Steven Runciman describes. "King Conrad had landed at Acre with his chief princes in the middle of April (1148) and had been given a cordial and honourable reception at Jerusalem by Queen Melisende and her son. Similar honours were paid to King Louis on his entry into the Holy Land a month later. Never had Jerusalem seen so brilliant an assembly of knights and ladies."

The crusaders did besiege Damascus, but in vain The contemporary historian Sibt ibn al-Jauzi describes this scene "The Franks had with them a great Priest with a long beard. whose teachings they obeyed. On tenth day of their siege of Damascus he mounted his ass, hung a cross round his neck, took two more in his hand and hung another round the ass's neck. He had the Testaments and the crosses and the Holy Scriptures set before him and assembled the army in his presence; the only ones to remain behind were those guarding the tents. Then he said: 'The Messiah has promised me that today I shall wipe out this city'. At this moment the Muslims opened the city gates and in the name of Islam charged as one man into the face of death." Ibn Jauzi describes the scene at Damascus thus "The whole population men, women and children assembled in the Great Mosque. The Holy Qur'an was displayed, and the people sprinkled their heads with ashes and wept tears of supplication. And Allah heard their prayer."

The fiasco is commented upon as follows by Runciman "No medieval enterprise started with more splendid hopes Planned by the Pope preached and inspired by the golden eloquence of Saint Bernard, and led by the two chief potentates of western Europe, it had promised so much for the glory and salvation of Christendom But when it reached its ignominious end in the weary retreat from Damascus, all that it had achieved had been to embitter the relations between the western Christians and the Bizentines almost to breaking point, to sow suspicions between the newly-come Crusaders and the Franks resident in the East, to separate the western Frankish princes from each other, to draw the Muslims closer together, and to do deadly damage to the reputation of the Franks for military prowess." However Jerusalem was still forty years away from the Muslim reach.

In the next part we shall describe Salahuddin's passion for Jerusalem and some of the events preceding his final victory at al-Quds.

(to be Continued)

EXCERPTS FROM PROPHET'S SERMON AT TABUK

- The code of the highest truth is the Book of Allah.
- The thing that is most reliable is to profess righteousness.
- The best of all the disciples are the disciples of Abraham (*'alaihis salaam*).
- Of all the traditional practices, the best is the Tradition of Muhammad (*Sallallahu 'alaihi wa sallam*).
- Remembrance of Allah has superiority over all other forms of rememberance.
- Of all the narrations, the best is the narration of Glorious Qur'an.
- The best deeds are the deeds based on the resolution (of Faith)
- The worst deeds are the deeds of (vicious) innovations.
- The best guidance is that of the Apostles of Allah.
- The best death is the death of those who are martyred (that is killed in the cause of Allah).
- The worst blindness is that error into which a person relapses after having received the right guidance.
- The best actions are those that bring (righteous) gain.
- The best path is that (right path) which is easy to follow.

* * * *

'UMAR'S HOUR OF TRIUMPH: Runciman sums up as follows the take-over of Jerusalem by Hazrat 'Umar, the Second Caliph:

"On a February day in the year A.D. 638 (Sic) the Caliph 'Umar entered Jerusalem, riding upon a white camel. He was dressed in worn, filthy robes and the army that followed him was rough and unkempt; but its discipline was perfect. At his side was Patriarch Sophronius, as chief magistrate of the surrendered city. Umar rode straight to the site of the Temple (Haikal) of Solomon, whence his friend (Prophet) Muhammad had ascended into Heaven. Watching him stand there, the Patriarch remembered the words of Christ and murmured through his tears· 'Behold the abomination of desolation, spoken of by Daniel the Prophet.

"Next the Caliph asked to see the shrines of the Christians. The Patriarch took him to the Church of the Holy Sepulcher and showed him all that was there While they were in the church the hour for Muslim prayer approached. The Caliph asked where he could spread out his prayer-rug. Sophronius begged him to stay where he was: but Umar went outside to the porch. for fear he said, lest his zealous followers might claim for Islam the place wherein he had prayed And so indeed it was. The porch was taken over by the Muslims, but the church remained, as it had been, the holiest sanctuary of Christendom.

"This was according to the terms of the city's surrender. The Prophet himself had ordained that, while the heathen should be offered the choice of conversion or death, the People of the Book, the Christians and the Jews, with whom by courtesy he included the Zoroastrains, should be allowed to retain their places of worship and to use them without hindrance, but they might not add to their number, nor might they carry arms nor ride on horseback; and they must pay a special capitation tax, known as the jizya. Sophronius cannot have hoped for better terms when he rode out on his ass under safe conduct to meet the Caliph on the Mount of Olives, refusing to hand over his city to anyone of lesser authority. Jerusalem had been beleagured for over a year; and the Arabs, inexperienced in siege-warfare and ill-equipped for it, were powerless against the newly repaired fortifications. But within the city provision had run low; and there was no longer any hope of relief. The countryside was in the hands of the Arabs, and one by one the towns of Syria and Palestine had fallen to them There was no Christian army left nearer than Egypt, except for the garrison holding out at Caesarea on the coast, protected by the imperial navy All that Sophronius could obtain from the conqueror in addition to the usual terms was that the imperial officials in the city might retire in safety with their families and their portable possessions to the cost of Caesarea".

Other details indicate that Hazrat Umar performed the six-hundred miles journey to Jerusalem with only one attendant, he was mounted on a camel, and a bag of barley, another of dates, a waterskin and a wooden platter were the provision for this long and tiresome journey. When he reached the city, he was walking on foot and the attendant was riding the camel, for they mounted the animal by turn and it was the attendant's turn when the city was reached.

Such was the grace and dignity with which Jerusalem was taken over by the Muslims under terms which showed all reasonable consideration to let the vanquished have the freedom of their conscience and worship.

THE CRUSADES: In course of time Christendom launched what they called their holy wars, or the Crusades. Crusades were undertaken for two centuries (1096-1291) to recover the Holy Land from the Muslims. The motives that prompted to wage these wars included religious zeal, the territorial ambitions of feudal princes, and the desire of the Italian cities to secure trading bases.

FIRST CRUSADE: The year 1097 saw the First Crusade comprising an organised people's army of Christians assembled to take back Jerusalem from Muslims They came by diverse routes from France, Normandy, Flanders, England, Southern Italy and Sicily Normans formed their brain trust and the care of their might They crossed the Bosphorus and captured Nicace, but Alexius snatched it away from them before they could plunder it. Then they followed more or less the same route that was taken by Alexander the Great, through the Cilician Gates, leaving the Turks in Konya unconquered, past the battlefield of the Issue, and thence to Antioch, which they could take after one year's siege. All larger part of the crusaders stayed back in Antioch Only a small force under command to Godfrey of Bouillon marched on to Jerusalem After a month's siege, the city fell The accompanying collosal bloodshed will be described at a later stage

The authority of the Patriarch of Jerusalem was at once seized upon by the Latin clergy with the utmost expedition, to the utter dismay, disillusionment, and disappointment of the Orthodox Christians

SALAHUDDIN AYYUBI
II

Before we proceed further with Salahuddin's story, it seems necessary to restate briefly the status of Jerusalem (Aurashalim, the Holy House (al-Baitul Muqaddas), House of Sanctuary (Baitul Maqdis), the Farthest Mosque (al-Masjidul Aqsa), and the Rock (al-Sakhrah).

Jerusalem used to be Qibla, the direction to which Muslims turned in prayer, in the early years of Islam until by a Divine decree it was changed to Holy Ka'bah at Makkah in the second year after the Migration of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to Madinah.

Masjidul Aqsa is associated with the Celestial Ascension (Mi'raj) of the Holy Prophet. Quran Majeed, in this context, says:

> Glory be to Him who carried His servant
> by night from the Sacred Mosque (Masjidil-Haraam)
> to the Distant Mosque (Masjidil-Aqsaa) the environs of which We have blessed,
> so that We may show him some of our signs.
> Surely it is He who is All-Hearing, All-Seeing (17 1)

On that occasion, the Holy Prophet also led in the Farthest Mosque congregational prayer of the Prophets, (peace be upon them)

There also are several traditions of the Holy Prophet to indicate the antiquity and holiness of Jerusalem Abu Zarr Ghifari *(Raiz Allahu 'anhu)* reporetd I asked, O Messenger of Allah *(Sallallahu 'alaihi wa sallam)*! Which mosque was first built on the earth? He said the Sacred Mosque I asked: Then what next? He said The Farthest Mosque I asked: How long is there between these two? He said· Forty years Then he said that the earth is a mosque for you so pray wherever prayer overtakes you. (Agreed/ Mishkaat)

The implication is that Allah first founded Holy Ka'bah at Makkah. Qur'an Majeed calls it "the First House appointed for men" (3:96). Afterwards, He founded al-Aqsa in Jerusalem. They were rebuilt on their original foundations discovered by Prophets Abraham and Solomon, respectively.

Anas b. Malik *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by twenty five times, and his prayer in the congregational mosque is prayer by five hundred times, and his prayer in the Farthest Mosque is prayer by fifty thousand times, and his prayer in the Mosque of mine is prayer by fifty thousand times, and his prayer in the Sacred Mosque is prayer by one hundred thousand times. (Ibn Majah). This tradition grades the sacred status of the Holy Ka'bah Bait al-Muqaddas, and Prophet's Mosque at Madinah.

MUSLIM'S CONQUEST OF JERUSALEM. After the conclusion of the Battle of Yarmuk (Hieromax), the army of the Muslims marched into the territory of Palestine and Jordan There they closely besieged the city of Jerusalem. At last Muslims succeeded in taking over the city which they venerated for the reasons explained above. This take-over was full of grace and magnanimity and speaks volumes of the greatness of Hazrat 'Umar *(Razi Allahu 'anhu)* and his simplicity, sagacity, sense of justice, and kindness to the vanquished.

We are deliberately leaving out the Muslim sources of this story as they might be construed as exaggerated. Instead, we are purposely drawing on the History of the Crusades by Steven Runciman.

Creator and Sustainer and deviating from the ordained golden mean. A glance on the state of affairs in the newly rich Muslim countries will lead us to the same conclusion. Some of these countries which in the early decades of the present century had been very poor were suddenly granted by Allah with unimaginable wealth. While their governments are financially supporting many good causes and useful institutions in other countries, particularly needy Muslim countries, it fills one's heart with fear of Allah to see how some members of their affluent classes are ungratefully squandering their easy-earned wealth No doubt Allah has not forbidden that the affluence He has granted His servants, be reflected in their lives. This should be so as a matter of fact and as an experession of gratitude to our Lord, the Great Benefactor; but not in the manner and to the extent that we see. Such people should heed the warning given in Qur'an Majeed·

> "And when We wish to destroy a town We command its affluent people (to obey), but they yet transgress therein, so the sentence becomes justly due against them, and We destroy it utterly. (17:16)

Let us turn to Almighty Allah again and again in true penitence and beg for His forgiveness, for He is the Most Merciful, the Most Forgiving.

—:o:—

land: for Allah loves not those who do mischief'.

He said: 'this has been given to me because of a certain knowledge which I have.' Did he not know that Allah had destroyed before him (whole) generations which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.

So he went forth among his people in the (pride of his wordly) glitter, said those whose aim is the life of the world: 'Oh! that we had the like of what Qaroon has got! For he is truly the lord of mighty good fortune!'

But those who had been granted (true) knowledge said 'Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness. but this none shall attain save those who steadfastly persevere (in good)'.

Then We caused the earth to swallow up him and his house and he had not (the least little) party to help him against Allah, nor could he defend himself.

> "And those who had longed for his place the day before began to say. Ah, Allah enlarges and straitens the provision for whomsoever He wills of His servants. Had Allah not been Gracious to us, He would have caused it (the earth) to swallow us. Woe to them; the unbelievers never succeed". (28:82)

ISRAAF AND TABDHEER

In the context of extravagance. Qur'an Majeed has used two words: Israaf and Tabdheer, Israaf literally means exceeding the limit. Commentators of the Holy Book explain that in the matter of spending it means exceeding the limit of expenditure beyond satisfying one's legitimate needs. We have been ordained thus:

> "....Eat and dring: but do not spend wastefully". (7 31)

In the last Ru-koo' of Surah Furqaan are described some qualities of "*Ibaadur Rahman*" (meaning Servants of the Most Kind Allah). *Among such servants are included*·

> "And those who, when they spend, are neither prodigal nor miserly but there is a just mean between the two (which they adopt)." (25 67)

The word Tabdheer has also been used in Qur'an Majeed for extravagance, squandering of wealth, being spend-thrift. While Israaf is wasteful expenditure on necessities, Tabdheer means squandering money on uncalled for and unnecessary items This includes expenditure for the satisfaction of mere self-pride as well as on items of an evil nature, *such as bribe, drinking, gambling, illegitimate sexual gratification* In Surah Bani Israeel, Allah commands us *thus*

> "And give to the kinsman his due and (to) the needy and the wayfarer, and squander not (your wealth). (17 26)
>
> "Surely, the squanderers brother of the devils, and the devil is ungrateful to his Lord. (17 27)

It will be observed from these Aayaat that in the first place we are ordained to provide material or financial help to our deserving and needy relations and others in need and the wayfarers Expenditure on them is right and commendable. Secondly, we are forbidden to squander our wealth (on unnecessary items and evil deeds).

GOLDEN MEAN

Personal wealth being one of the bounties of Allah, we are expected to treat it as a sacred trust and spend it in the way He has directed us to follow. We will be accountable for this too on the Day of Judgement.

In the light of the Qur'anic injunctions referred to above, all Muslims should individually and collectively try to make a self-appraisal to find out if we are *following the right path in the* matter of earning and spending wealth. In all bounties that Almighty Allah bestows on us in His Mercy, there is a share for those who in today's parlance are described as "havenots". As Muslims, we must be mindful of their needs and keep in view the handicaps they suffer from and try to help them in whatever way we can. Besides Zakaat which is obligatory on Muslims possessing surplus wealth beyond a prescribed minimum, we are required to spend in the way of Allah whatever is over and above our own *and our family's needs. Aayaat 219 of the second Surah* (Al-Baqarah) contains a clear injunction *about this:*

> " ...And they ask you what they should expend; say. "What is beyond your needs.. .." (2 219)

But as in all other matters, so also in spending wealth, the golden mean has to be observed. This is clear from Aayaat 29 of Surah Bani Israeel).

> And make not your hand chained to your neck, nor open it to the utmost, lest you should sit down blamed, exhausted" (17.29)

FEAR THE PUNISHMENT

In our individual lives, examples of *excesses and extravagance in* spending and squandering of money *are too obvious to be pointed out* If we take stock of our social customs and ceremonies from birth to death. we will realize how blatantly we are violating the Commandments of our

AL-QUR'AN

ECONOMIC WAY OF SPENDING

Islam provides guidance on all aspects of man's life, spiritual and material; individual and social. His economic activity forms a greater part of his daily life, for it is directed to the satisfaction of his and his family's primary physical needs namely, food, clothing and shelter.

Islam recognizes as legitimate all professions that do not violate the rights of other human beings, that deal in things or commodities or physical and mental labour described as Halaal and that are carried on in accordance with the prescribed ethical principles and practices of Islam.

Depending on their own capabilites and the socio-economic environment in which they live, the results of human economic effort differ from man to man and from country to country. Thus, while some men earn just enough to make both ends meet or even less, some others are left with much which is over and above their needs. They are the ones who possess what may be described as surplus "wealth".

STINGY AND SPENDTHRIFT

It is these affluent people who either accumulate (hoard) such wealth without seeking to find out how best to use it, or "invest" it in well-established business run by different companies with a view only to multiplying it for its own sake, or spending it in a manner which is neither rational nor moral. The former kind are the stingy, miserly people who count every penny to hoard it and whose economic effort is directed only towards piling up wealth. They love wealth for the sake of wealth, for the warmth it imparts to their blood, for the (false) sense of pride which gives them the feeling of being above and different from hundreds of thousands of other men, for the power and influence it provides them. Such men would think a hundred times before parting with few pennies which could enable a starving man to buy a loaf of bread. The hearts of these people lack the light of faith in their Creator and Sustainer; they are ungrateful to Him. Since they lack these qualities, they wither away and fall like a dead leaf by a single stroke of adversity In the Hereafter too, their lot will not be enviable.

On the other extreme are people who spend their surplus wealth on pursuits which are eventually harmful not only to themselves and their dependants but also to the society as a whole Their wealth is not hard-earned or legitimately earned It comes to them either as inheritance, or through usury, corrupt and unethical means like bribery, extortion, theft, dacoity and immoral trade and business practices They spend it as lavishly as easily they earn The channels of their spending are high-living, gambling, drinking, illicit sexual activities, offering of big bribes to get more material benefits, and things like these Such people too are far from Faith. What they they do is in clear violation of the Guidance so mercifully provided by the Creator They too have to suffer for their deeds in this world and the Hereafter.

PILERS OF WEALTH

Almighty Allah, the Most Generous, Who has created us, has also placed at our disposal all the means of earning our livelihood in the light of the ethical principles prescribed by Him. All the "treasures" of the earth are for the benefit of mankind. We are expected to make the best use of them for our individual as well as common good, so that none is left without the basic necessities of life. Qur'an Majeed strongly condemns those who hoard wealth only for the love of it, to swell their ego, to get a false sense of superiority over their fellow human beings. In the 104th Surah, Al *Humazah*, those who pile up wealth and lay it by are condemned along with scandal-mongers and backbiters. The description in its Aayaat 2-9 of the pilers of wealth and the punishment awaiting them makes one tremble with fear:

> " . And what will explain to you that which Breaks to Pieces? "Hutamah" (It is) the Fire of (the Wrath of) Allah kindled (to a blaze), that which does mount (right) to the Hearts· It shall be made into a vault over them, in columns outsretched " (104· 5-9)

In Surah Al-Qasas (28th) the vivid story of one Qaroon, probably the wealthiest man of his day, is an eye-opener for the proud and stingy men of wealth who forget their Creator and the Day of Judgement

". . .Qaroon was doubtless of the people of Moses; but he acted insolently towards them· such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men Behold! his people said to him: 'exult not, for Allah loves not those who exult (in riches), but seek with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this world but do good, as Allah has been good to you, and seek not (occasion for) mischief in the

plained, "The original message of all the older religions was overlordship of the One and Only God, but the subsequent generations went astray from the right path owing, chiefly, to three causes. The first of these was personification and portrayal of God; the second deification of Divine attributes into separate deities; and the third, the *failure of man, so often, to* comprehend the multiformity of Divine acts and manifestations."

Qur'an Majeed itself says in this context:

> "....So among them was some whom Allah guided, and among them was some other on whom error fell due...." (16:36).

Let us now address ourselves directly to the Islamic concept of the station of Prophet *vis-a-vis* God. In the context of revelation, there are involved three distinct entities: Almighty God, Chosen Prophet, and Holy Gabriel. The divine *modus operandi* was that God sent the revelation to the Prophet through Gabriel.

God is One and Only; He is Self-sufficing; He is dependent on none but is besought of all; He neither begets anybody nor is He Himself begotten; He is Unique; there is none like Him God has a being, the Supreme Being He has many attributes, or beautiful names, such as, the Merciful, Creator, Knower, Forgiving, Eternal, First, Last, Repairer, Powerful,, Independent, Guide, etc., Qur'an Majeed proclaims:

> "And Allah's are the Most Excellent names...." (7 180)

Those who did not care to take true guidance tended to personify God's different attributes into a multiplicity of independent deities, one for each trait. Islam clearly and finally declared that God's Being and His Names are a single entity without any parallel or partner to share. Qur'an Majeed says:

> "....There is nothing like Him...." (42:11).

And that, as the Prophet was asked to declare:

> "Say He is God, the One and Only; God, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like *unto Him." (112:1-4).*

It can, therefore, be concluded that God neither mingles with any of His creation, nor allows any of His creatures to enter into His Self. In other words, the concept of Avatara, or incarnation, is repugnant to the concept of Oneness of God and contrary to the spirit of Islam, as vehemently advocated by Qur'an Majeed.

Qur'an Majeed sets aside the concept of dualism and trinity with regard to Godhead. It says.

> "And Allah said. Do not take two gods. Indeed He is only one God....." (16 51)
>
> "The Messiah, son of Mary, was nothing else but a Messenger . " (5 75)
>
> "Indeed they became unbelievers who said Surely Allah is third one of the three (gods). While there is no god but the One God ...." (5 73)

Before we come more specifically to the station of the Prophet, we might as well explain the position of Gabriel He is the angelic being whom God assigned the duty of carrying the Revelation to the Prophet He was only the medium, not a part of either Divinity or of Prophethood. Nor is he himself the originator or initiator in any wise. Qur'an Majeed explains in clear-cut terms his status, as follows:

> "So to those who are hostile to Gabriel (that their hostility is without reason), for indeed he has only brought it (the Qur'an) - to your heart by Allah's Command ...." (2:97)

This should not leave any doubt about the status of Gabriel as only the medium. Qur'an Majeed warns:

> "He would never bid you to take the angels and the Prophets as gods...." (3.80)

Ruh-ul-amin, or the Spirit of Faith and Truth, is the epithet of *Gabriel who used to come with the* revelation to the Messenger of God.. Qur'an Majeed testifies:

> "And surely, this (Qur'an) is a revelation from the Lord of the worlds.
>
> The trusted spirit has brought it down. Upon your heart, so that you may be among the warners" (26: 192-194)

It is abundantly clear, therefore, that Archangel Gabriel is neither a part of Divinity nor of Prophethood as is implied in the Christian concept of Trinity God the Father, God the Son, and God the Holy Ghost, proclaiming one in three and three in one by way of incarnation, Again, Qur'an Majeed makes clear while explaining the process of Divine Revelation.

> "And it is not for a human being that Allāh should speak to him, except by Revelation or from behind a veil or that He sends a messenger (angel), then he (the angel) reveals by His leave that which He Wills Surely, He is Sublime, wise" (42 51)

In the next part we shall deal at greater length with the station or position of prophets.

AL-HADIS. Hazrat Ayesha *(Razi Allahu 'anha)* has reported that Allah's Messenger *(Sallallahu 'alaihi wa sallam)* used to say, "He who strives on behalf of a widow and a poor person is like one who strives in Allah's path." (Bukhari, Muslim)

In the name of Allah, the All-Compassionate, the Most-Merciful

Oneness of God and Station of the Prophet

In his otherwise fascinating treatise — What is Sufism? — Martin Lings (Abu Bakr Siraj) says, "The Islamic doctrine of the Rasul (Messenger of God) is ultimately the same as the Hindu doctrine of the Avatara, the immediate difference being that the term Avatara means 'descent', that is, of the Divinity, whereas the Rasul is defined either as an Archangel or as a human incarnation of the Spirit " On the face of it, this is an innocent statement but, in fact, it has a wider and deeper implication for any seeker after Truth, or Islam, as we shall presently see.

What is Avatara? It is a Sanskrit word meaning "an incarnation on earth of a divine Being". The concept of Avatara is primarily associated with Hinduism It conceives God in several aspects It varies, depending on the seeming demand of a given situation. To elaborate, God is called Brahma when viewed as the Creator, Vishnu as the Preserver; and Shiva as the Destroyer. This amounts to trisection of Unity of God.

Somewhat similar is the Christian doctrine of Incarnation. It holds that God assumed a human body in Jesus Christ, peace be upon him. It asserts that Christ was a God-Man, fully God and fully man at one and the same time. In fact the people concerned accepted his divinity so fast and so completely that his humanity was practically lost sight of, so much so that in their belief of Jesus' crucifixion their assertion is that God in the form of Jesus gave His own life on the Cross Briefly speaking, the whole thing developed into the crucial concept of the Trinity — God the Father, God the Son, and God the Holy Ghost. In the final synthesis, they integrate these three traits of Godhead into the single entity of Jesus Christ. Paradoxically, they nevertheless claim that "they worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the Substance " Under Trinity, the Godhead is so completely compounded by its three ingredient entities that the individual components possess a common single nature and the whole divine essense is fully shared by each Be that as it may little closer look leaves no doubt that this laboured argument is designed to give Trinity a semblance of monotheism that in fact was the true base of Jesus' teachings

The existence of virtue and vice and prevalence of good and bad in human society was a cause of man's bewilderment in the context of named one god for everything good heary past, Zoreaster is said to have offered a solution by propounding the principle of Divine dualism He named one god for everything good and righteous, and another one for things bad and evil To the former he gave the name of Ahura Mazda, or Ormuzd The latter spirit he called Augra Mainyu, or Ahriman This dualistic religious system perpetuated the conflict between virtue and vice, good and bad, light and darkness.

Then immediately before the advent of Islam, there were three principal idols of pagan Arab idolatry, namely, the goddesses Lat, 'Uzza, and Manat. They all represented God in female form. Qu'an Majeed mentions them thus:

> "Have you seen Lat and 'Uzza, and another, the third (goddess), Manat? What! For you the male sex, and for Him, the female? Behold, such would be indeed a division most unfair! These are nothing but names which you have devised, —you and your fathers,—for which God has sent down no authority (whatever). They follow nothing but conjecture and, what their own souls desire . " (53· 19-23).

Qur'an Majeed proclaims as follows in the context of Prophets:

> "And for every people there is a messenger (of God)...." (10 47)
>
> " And indeed We raised in every nation a messenger, (with command) Worship Allah and avoid the evil . " (16 36)

Qur'an Majeed clarifies that all the Apostles who came from time to time had a common message to deliver that is:

> "And we never sent any Messenger before you without revealing to him that there is no God save Me, so worship Me (alone). (21:25)..

A question arises as to why despite clear and repeated Divine guidance, people were attracted to the worship of non-God. For an answer, we may draw on Allama Syed Sulaiman Nadvi who has ex-

yaqeen
international

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QUR'AN MAJEED
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
INTO ENGLISH. Part 26 Chapter 46. Verses 1 to 14

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ ١٣ و٢٨ رجب ١٤١٣ هـ الموافق ٧ و٢٢ يناير ١٩٩٣ م العدد ١٧ ـ ١٨

الدعاء روح العبادة :

— الدعاء هو الطلب على سبيل التضرع وهو مخ العبادة وعماد الدين . . .

— وقد حث النبي ﷺ على الإكثار من الدعاء .

— شروط الدعاء سبعة التضرع والخوف والرجاء والمداومة والخشوع والتعميم واكل الحلال .

— ينبغي للمؤمن أن يجتهد في الدعاء ويكون على رجاء من الاجابة .

بسم الله الرحمن الرحيم

عن ابى هريرة رضي الله عنه قال ان رسول الله ﷺ قال طوبى لمن رآنى وطوبى سبع مرات لمن لم يرنى بل آمن بى .

(رواه احمد)

فى الحديث بشرى عظيمة للمسلمين الذين اتوا بعد رسول الله ﷺ ولكن آمنوا به ﷺ وان لم يروه ﷺ .

التحرير

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مجاهد آباد ، هب ريفر رود ،
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أعداد المجلة السابقة متوفرة بشكل مجلدات جميلة، الأعداد ١٣ إلى ١٨ و ٣٥ إلى ٣٨ لمن يطلب ... ٢٠٪ الا مجلدات جميلة الباكستانية وذلك فيما عدا أجرة البريد .

رسم العضوية فى المجلة مدى الحياة

لساكن باكستان ١٠٠٠ روبية و لغير ساكن باكستان ٢٥٠,٠٠ دولار أمريكيا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته عدد كل معلوم لك

الدعـــاء روح العبـــادة

بقلم : عبد المنصف محمود عبد الفتاح ــ عضو لجنة الفتوى بالأزهر

قال الله تعالى : وإذا سألك عبادى عنى فإنى قريب أجيب دعوة الداع إذا دعان فليستجيبوا لى وليؤمنوا بى لعلهم يرشدون (البقرة ١٨٦)

الدعاء : هو الطلب على سبيل التضرع . وهو مخ العبادة ، ورأس الطاعة . وعماد الدين . ونور الإيمان واليقين . وسلاح المؤمن . وعدة المسلم وسلم القرب إلى حضرة الرب . باب الوصول . ودليل القبول . يفرج الكروب ، ويمحو الذنوب . و يهدى إلى علام الغيوب . يرد البلاء . ويخفف القضاء ، وبه ومع الأخذ بالأسباب . : ننتصر على الأعداء . .

لهذا كله : دعانا الله تعالى : إلى الدعاء ، ورغبنا فيه، وأمرنا به ، وسماه عبادة ، ووعد تفضلا منه وكرما : أن يستجيب لمن دعاه ، عن النعمان بن بشير ﷺ قال : قال رسول الله ﷺ : إن الدعاء هو العبادة " ثم قرأ " . . (ادعونى أستجب لكم إن الذين يستكبرون عن عبادتى سيدخلون جهنم داخرين (رواه أحمد وأصحاب السنن).. وقال جل شأنه : أدعوا ربكم تضرعا وخفية إنه لايحب المعتدين " ولا تفسدوا فى الأرض بعد إصلاحها وأدعوه خوفا وطمعا إن رحمة الله قريب من المحسنين (الأعراف ٥٥-٥٦)" ادعوا ربكم تذللا واستكانة وخيفة ، روى أن سعدا : سمع أبناله يدعو وهو يقول : اللهم إنى أسألك الجنة ونعيمها واستبرقها ونحوا من ذلك ، وأعوذ بك من النار وسلاسلها وأغلالها !! فقال : لقد سألت الله خيرا كثيرا ، وتعوذت به من شر كثير ، وإنى سمعت رسول الله ﷺ يقول : إنه سيكون قوم : معتدون فى الدعاء . وقرأ هذه الآية : أدعوا ربكم تضرعا وخيفة إنه لا يحب المعتدين ، وإن بحسبك أن تقول : اللهم إنى أسألك الجنة ، وما قرب إليها : من قول أو عمل ، وأعوذ بك من النار وما قرب من إليها من قول أو عمل . . ومن الإعتداء : أن يطلب الداعى : ما لا يستحقه ، أو ما لا يصلح هو له : كن يطلب منزلة عالية فى الجنة : مساوية لمنزلة الأنبياء والمرسلين .

ثم إن الداعى : إن كان مصرا على كبيرة ، سواء أكان عالما بها أم جاهلا ، لا يستجاب له ، لأنه معتد ، وقد أخبر الله تعالى : أنه لا يحب المعتدين، فكيف يستجيب لهم؟!! قيل لأبراهيم بن أدهم : ما بالنا ندعو : فلا يستجاب لنا؟ قال : لأنكم عرفتم الله تعالى : فلم تطيعوه ! ! وعرفتم الرسول ﷺ : فلم تتبعوا سنته ! ! وعرفتم القرآن : فلم تعملوا به !! ، وأكلتم نعم الله تعالى : فلم تؤدوا شكرها!! وعرفتم الجنة : فلم تطلبوها !! وعرفتم النار : فلم تهربوا منها !! ، وعرفتم الشيطان : فلم تحاربوه ووافقتموه !!، وعرفتم الموت : فلم تستعدوا له !! ودفنتم الأموات : فلم

تعتبروا !! ، وتركتم عيوبكم ، واشتغلتم بعيوب الناس !!

وقد حث النبي ﷺ : أمته على الإكثار من الدعاء، والإلحاح على الله تعالى به ، فقال : إن الله يحب الملحين في الدعاء فمن وفق إلى هذا المقام : نال المنى ، وفاز بالمرام ، وإذا أحب الله عبدا : استعمله في الدعاء ، ليسمع منه النداء، ورزق الخشية والتضرع والبكاء،ليزيد له في الحب والعطاء، عن ابن عمر رضي الله عنهما عن النبي ﷺ قال : من فتح له (باب) في الدعاء : فتحت له أبواب الإجابة فالله تعالى لا يخيب دعاء داع ، ولا يشغله عنه شيء ، عن سلمان الفارسي رضي الله عنه قال : إن الله تعالى : حي كريم : يستحي إذا رفع الرجل يديه: أن يردهما صفرا خائبتين (رواه احمد وابو داوود والترمذي وابن ماجة) وعن ابي سعيد الخدري رضي الله عنه أن النبي ﷺ قال : ما من مسلم يدعو الله عز وجل بدعوة ، ليس فيها إثم ، ولا قطيعة رحم : إلا أعطاه الله بها : إحدى ثلاث خصال : إما أن يعجل له دعوته . وإما أن يدخرها له في الآخرة ، وإما أن يصرف عنه من السوء مثلها ، قالوا إذن نكثر؟ قال : الله أكثر (رواه احمد) وعن أبي هريرة رضي الله عنه عن النبي ﷺ أنه قال : لا يزال يستجاب للعبد ما لم يدع بإثم أو قطيعة رحم ، ما لم يستعجل ، قيل: يا رسول الله ، وما الاستعجال ؟ قال يقول : قد دعوت وقد دعوت ، فلم أر يستجاب لي ، فيستحسر عند ذلك ، ويدع الدعاء : (رواه مسلم) وقوله يستحسر : أي ينقطع عن الدعاء ، ويمله ، وذلك من باب القنوط ، وضعف اليقين . . .

تنـوع الاجابـة :

ثم إن الإجابة تتنوع : فتارة يقع المطلوب عاجلا ، وتارة يقع آجلا وتارة يقع غير المطلوب حيث لا مصلحة في المطلوب ، وفي غيره ولي مصلحة وتارة لا يقع المطلوب ولا غيره ، لأن الله تعالى : لم يشأ ذلك ، كما في قوله تعالى: بل إياه تدعون فيكشف ما تدعون إليه إن شاء : (الانعام ٤١) فهذه الآية : مقيدة للآيتين السابقتين : ادعوني استجب لكم وقوله : أجيب دعوة الداع إذا دعان على إضمار إن شئت وما يدل على أن الإجابة تتنوع : حديث مناجاة سيدنا موسى عليه السلام ، ففيه يقول الله تعالى : إن دعوني : استجب لهم ، فإما أن يروه عاجلا ، وإما أن أصرف عنهم سوءا ، وإما أن أدخره لهم في الآخرة .

نفـع الدعـاء :

وعدم الاجابة بالمرة : لا ينافي نفع الدعاء ، فإن المطلوب وإن لم يحصل هو أو غيره ، إلا أن الله تعالى يثيب الداعي المسلم ، وهذا لا شك نفع عظيم له .

وقد زعم السلف والخلف : على أن الدعاء ينفع في القضاء المعلق، والقضاء المبرم . . أما نفعه في القضاء المعلق، فإن الإستحالة في رفع ما علق رفعه على الدعاء ، ولا في نزول ما علق نزوله على الدعاء ، عن عائشة رضي الله عنها قالت : قال رسول الله ﷺ لا يغني حذر من قدر ، والدعاء : ينفع مما نزل ومما لم ينزل ، وإن البلاء لينزل : فيتلقاه الدعاء : فيعتلجان إلى يوم القيامة (رواه الحاكم) أي يتصارعان ويتدافعان . . وأما نفعه في القضاء المبرم : فإن الدعاء وإن لم يرفعه ، إلا أنه يكون سببا في الثواب، أو في إنزال الله لطفه بالداعي: عند نزول القضاء المبرم ..

فينبغي للمؤمن : أن يجتهد في الدعاء ، ويكون على رجاء من الاجابة ، ولا يقنط من رحمة الله ، لأنه يدعو كريما ، لا تنفذ خزائنه ، جاء في حديث أبي ذر الغفاري رضي الله عنه عن النبي ﷺ فيما يرويه عن ربه عز وجل أنه قال: يا عبادي لو أن أولكم وآخركم وانسكم وجنكم قاموا في صعيد واحد فسألوني فأعطيت كل واحد مسألة : ما نقص ذلك مما عندي : إلا كما ينقص المخيط إذا أدخل البحر (رواه مسلم) .

قال العلماء : لا يقل الداعي : اللهم اعطني ما شئت ، اللهم اغفر لي إن شئت ، اللهم ارحمني إن شئت ، بل يعرى سؤاله ودعاءه . عن لفظ المشيئة ، ويسأل الله تعالى سوال من يعمل : أن لا يفعل إلا أن يشاء وأيضا : في قوله إن شئت نوعا من الإستغناء عن عطائه ومغفرته ورحمته ، كقول القائل لأحد من عباد الله : إن شئت أن تعطيني كذا : فافعل ، فإن هذا لا يستعمل : إلا مع الغنى عنه ، وأما المضطر اليه : فإنه يعزم في مسألة : سؤال فقير مضطر إلى ما سأله ، عن أنس بن مالك رضي الله عنه قال : قال رسول الله ﷺ : إذ دعا أحدكم : فليعتزم المسألة ، ولا يقولن : اللهم إن شئت فأعطني فإنه : لا مستكره له (رواه الأئمة واللفظ البخاري) .

شـــروط الدعـــاء :

للدعاء شروط يمكن تلخيصها فيما يلي : الاول : أكل الحلال ، فقد صح ا ...بي ﷺ قال لسعد بن أبي وقاص : أطب مطعمك : تكن مستجاب الدعوة الثاني : أن يكون الداعي مجتنبا لأكل الحرام ، عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ : إن الله تعالى طيب لا يقبل إلا طيبا ، وإن الله أمر المؤمنين بما أمر به المرسلين فقال : يا أيها الرسل كلوا من الطيبات واعملوا صالحا إني بما تعملون عليم : (المؤمنون ٥١) . . وقال تعالى . يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا الله إن كنتم إياه تعبدون . . (البقرة ١٧٢) . . ثم ذكر الرجل : يطيل السفر أشعث أغبر ، يمد يديه إلى السماء يا رب يا رب ومطعمه حرام ، ومشربه حرام ، وغذي بالحرام فأنى يستجاب لذلك : (رواه مسلم) . . الثالث : أن يكون الداعي : عالما بأنه لا قادر على حاجته إلا الله تعالى ، وأن الوسائط في قبضته جل شأنه ، ومسخرة بتسخيره الرابع : أن يدعو وهو موقن بالإجابة . الخامس : ألا يكون قلبه غافلا لاهيا في انشغال عن الله تعالى أثناء الدعاء ؛ عن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي ﷺ قال : القلوب أوعية وبعضها أوعى من بعض ، فإن سألتم الله أيها الناس : فاسألوه وأنتم موقنون بالإجابة ، فإنه لا يستجيب لعبد دعاء ، عن ظهر قلب غافل : (رواه أحمد) السادس : أن يكون المدعوبه : من الأمور الجائزة ، الطلب والفعل شرعا ، كما قال النبي ﷺ : ما لم يدع بإثم أو قطيعة رحم ويدخل في الإثم : كل ما يأثم به الإنسان : من الذنوب ، ويدخل في الرحم : جميع حقوق المسلمين ومظالمهم . .

قال سهل بن عبد الله التستري : شروط الدعاء سبعة : التضرع والخوف ، والرجاء ، والمداومة والخشوع ، والتعميم ، وأكل الحلال . .

وقال ابن عطاء : إن للدعاء : أركانا وأجنحة وأسبابا وأوقاتا فإن وافق أركانه : قوى ، وإن وافق أجنحته : طار في السماء ، وإن وافق مواقيته : فاز ، وإن وافق أسبابه : أنجح . . . فأركانه : حضورالقلب ، والرأفة والإستكانة ، والخشوع ، وأجنحته : الصدق والإخلاص ، ومواقيته : الأسحار . وأسبابه : الصلاة على محمد ﷺ .

وقيل شرائطه : (البقرة ١٨٦) حضور القلب عند الوحدة (رواه أحمد وأصحاب السنن) وحفظ اللسان مع الخلق (الاعراف ٥٥ ـ ٥٦) وحفظ العين . عن النظر إلى ما لا يحل (رواه أحمد وأبو داوود والترمذي وابن ماجة) وحفظ البطن عن الحرام . .

آداب الدعـــاء :

من آداب الدعاء : أن يتحرى الأوقات الفاضلة : كشهر رمضان ، وليلة القدر عن عبد الله بن بريدة : أن عائشة رضي الله عنها قالت : قلت : يا رسول الله : إن وافقت ليلة القدر فما أدعو ؟ قال : قولي : اللهم إنك عفو

تحب العفو : فاعف عنى : (رواه أحمد) . . و ١٠ ذى الحجة ، ويوم عاشوراء ويوم الجمعة ، وليلة النصف من شعبان ، ووقت السحر ، والثلث الأخير من الليل قال رسول الله ﷺ : إذا كان الثلث الأخير من الليل ، فإن الله ينزل إلى سماء الدنيا كل ليلة فيقول : هل من مستغفر فأغفر له ؟ هل من تائب فأتوب عليه ؟ هل من مبتلى فأعافيه ؟ هل من سائل فأعطيه ؟ هل من مسترزق فأرزقه ؟ هل من داع فأستجيب له ؟ هل من كذا هل من كذا ؟ حتى يطلع الفجر : (رواه البخارى) . . وعند الأذان والإقامة وأثناء السجود ، عن أبى هريرة ﷺ : إن رسول الله ﷺ قال : أقرب ما يكون العبد من ربه وهو ساجد ، فأكثروا الدعاء (رواه مسلم) وأوقات الاضطرار وحالة السفر والمرض ، وعند الإفطار قال رسول الله ﷺ : ثلاثة حق على الله : ألا يرد لهم دعوة : الصائم حتى يفطر والمظلوم حتى ينتصر ، والمسافر حتى يرجع (رواه أحمد والترمذى) . . وعن ابن عمر رضى الله عنهما قال : سمعت رسول الله ﷺ يقول : للصائم عند إفطاره دعوة مستجابة (رواه أحمد) . . فكان عبد الله بن عمر : إذا أفطر : دعا أهله وولده ، ودعا . . وعند نزول المطر ، وعند لقاء الأعداء فى ميدان الجهاد قال الله تعالى : وكأين من نبى قاتل معه ربيون كثير فما وهنوا لما أصابهم فى سبيل الله وماضعفوا وما استكانوا والله يحب الصابرين. وما كان قولهم إلا أن قالوا ربنا اغفر لنا ذنوبنا وإسرافنا فى أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين (آل عمران ١٤٦ ـ ١٤٧) . . ومنها تقديم الوضوء ، وصلاة ركعتين ، والتوبة واستقبال القبلة ، ورفع الأيدى إلى السماء ،فقد كان رسول ﷺ : يرفع يديه فى الاستسقاء، حتى يرى بياض إبطيه كما أنه رفع يديه يوم بدر : يدعو الله مستنصرا على المشركين ، حتى سقط رداؤه عن منكبيه، وافتتاح الدعاء : بالحمد الله ، والصلاة والسلام على رسول الله وجعلها فى وسطه وآخره ، فإن لله تعالى : أكرم من أن يقبل الصلاتين ، ويدع ما بينهما ، وقد ورد فى الحديث القدسى عن رب العزة يقول يقول الله تعالى من ذا الذى دعانى : فلم أجبه ، وسألنى : فلم أعطه ، واستغفرنى : فلم أغفر له ، وأنا الغفور الرحيم .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الأهوال مقتحم

Transliteration		English	Arabic
34. *Wa yau-ma yu'-ra-dul-la-zee-na ka-fa-roo 'a-lan-naar.*	34.	And on the day when those who disbelieve shall be exposed to the Fire (and be asked).	وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
A-lai-sa haa-zaa bil-ḥaqq.		Is this not real?	أَلَيْسَ هٰذَا بِالْحَقِّ
Qaa-loo ba-laa wa rab-bi-naa.		They will say: Yes, by our Lord.	قَالُوا بَلٰى وَرَبِّنَا
Qaa-la fa-zoo-qul-'a-zaa-ba bi-maa kun-tum tak-fu-roon.		He (Allah) will say: Then taste the punishment for what you used to disbelieve.	قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝
35. *Faṣ-bir ka-maa ṣa-ba-ra u-lul-'az-mi mi-nar-ru-su-li*	35.	So, be patient (O Prophet), as were patient the stout-hearted among the Messengers.	فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ
wa laa tas-ta'-jil-la-hum.		and do not seek to hasten for them (the punishment).	وَلَا تَسْتَعْجِلْ لَهُمْ
Ka-an-na-hum yau-ma ya-rau-na maa yoo-'a-doo-na		On the day they see what is promised to them,	كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
lam yal-ba-ṡoo il-laa saa-'a-tam-min-na-haar.		(it will seem) as if they did not remain (on the earth) but an hour of a day.	لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ
Ba-laa-gh.		(Deliver this) Message.	بَلٰغٌ
Fa-hal yuh-la-ku il-lal-qau-mul-faa-si-qoon.		So shall any but the transgressing peoples perish?	فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفٰسِقُونَ ۝

CHAPTER 46 ENDS HERE. تمت هنا بحمد الله سورة ٤٦ ـ الاحقاف

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
	yah-dee i-lal-ḥaq-qi		which guides towards the Truth	يَهْدِيْٓ اِلَى الْحَقِّ
	wa i-laa ṭa-ree-qim-mus-ta-qeem.		and towards a right way.	وَاِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ۝
31.	*Yaa-qau-ma-naa a-jee-boo*	31.	O our people! Respond	يٰقَوْمَنَآ اَجِيْبُوْا
	da-'i-yal-laa-hi wa aa-mi-noo bi-hee		to (the call of) Allah's summoner and believe in Him,	دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ
	yagh-fir la-kum-min zu-noo-bi-kum		that He may forgive you your sins,	يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ
	wa yu-jir-kum-min 'a-zaa-bin a-leem.		and protect you from a painful torment.	وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝
32.	*Wa mal-laa yu-jib daa-'i-yal-laa-hi*	32.	And he, who does not respond to Allah's summoner,	وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ
	fa-lai-sa bi-mu'-ji-zin fil-ar-ḍi		cannot escape from (Allah) in the earth.	فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ
	wa lai-sa la-hoo min doo-ni-hee au-li-yaa'.		and for him there are no friends except Him	وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ؕ
	U-laa-i-ka fee ḍa-laa-lim-mu-been.		They are in plain error	اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝
33.	*A-wa-lam ya-rau an-nal-laa-hal-la-zee*	33.	Do they not realise that Allah Who	اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ
	kha-la-qas-sa-maa-waa-ti wal-ar-ḍa		created the heavens and the earth	خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
	wa lam ya'-ya bi-khal-qi-hin-na		and was not wearied with creating them	وَلَمْ يَعْيَ بِخَلْقِهِنَّ
	bi-qaa-di-rin 'a-laa ainy-yuḥ-yi-yal-mau-taa.		is Capable of giving life to the dead;	بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ؕ
	Ba-laa in-na-hoo 'a-laa kul-li shai-in qa-deer.		Yes, surely He is Omnipotent over all things.	بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

RU-KOO' 4	SECTION 4	ركوع ٤
27. *Wa la-qad ah-lak-naa maa ḥau-la-kum-mi-nal-qu-raa*	27. And indeed We have destroyed what existed around you of the townships	وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى
wa ṣar-raf-nal-aa-yaa-ti la-'al-la-hum yar-ji-'oon.	and repeated variously the signs that they might return (to guidance).	وَصَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ۞
28. *Fa-lau-laa na-ṣa-ra-hu-mul-la-zee-nat-ta-kha-zoo min doo-nil-laa-hi qur-baa-nan aa-li-hah.*	28. So, why did those whom they had taken as gods besides Allah as a means to approach (to Allah) not help them?	فَلَوْلَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ؕ
Bal ḍal-loo 'an-hum.	No, they (the false gods) got lost from them;	بَلْ ضَلُّوْا عَنْهُمْ ۚ
Wa zaa-li-ka if-ku-hum	and this was their falsehood	وَذٰلِكَ اِفْكُهُمْ
wa maa kaa-noo yaf-ta-roon.	and that which they used to forge.	وَمَا كَانُوْا يَفْتَرُوْنَ ۞
29. *Wa iz ṣa-raf-nāa i-lai-ka*	29. And when We turned towards you	وَاِذْ صَرَفْنَآ اِلَيْكَ
na-fa-ram-mi-nal-jin-ni	a company from the Jinn	نَفَرًا مِّنَ الْجِنِّ
yas-ta-mi-'oo-nal-qur-aan.	who listened to the Qur'an;	يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ
Fa-lam-maa ḥa-ḍa-roo-hu qaa-lōo an-ṣi-too.	so when they arrived there they said: Be quiet.	فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ
Fa-lam-maa qu-ḍi-ya	And when it was over,	فَلَمَّا قُضِيَ
wal-lau i-laa qau-mi-him-mun-zi-reen.	they turned back to their people as warners (to them).	وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ۞
30. *Qaa-loo yaa-qau-ma-nāa in-naa sa-mi'-naa ki-taa-ban*	30. They said: O our people! We have indeed heard a Book	قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا
un-zi-la mim-ba'-di moo-saa	revealed after Moosa (Moses)	اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى
mu-ṣad-di-qal-li-maa bai-na ya-dai-hi	confirming what was (revealed) before it,	مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters with discritical marks as follows:

ث=ṡ Bold, ح=ḥ Madd, ز=ẓ آ=ăă, ص=ṣ و=ŏŏ, ض=ḍ ی=ĕĕ, ط=ṭ Fine, ظ=ẓ Madd, ع=' آ=ăa, جزم (Jerk) و=ōo, ق=ēe

RU-KOO' 3 (Contd.)	SECTION 3 (Contd.)	رکوع ٣ (متعمع)
25. *Tu-dam-mi-ru kul-la shai-im-bi-am-ri rab-bi-haa*	25. Which shall destroy everything by the command of its Lord.	تُدَمِّرُ كُلَّ شَيْءٍۢ بِأَمْرِ رَبِّهَا
fa-aṣ-ba-ḥoo laa yu-răa il-laa ma-saa-ki-nu-hum.	So, by the morrow nothing except their dwellings could be seen.	فَأَصْبَحُوا لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ
Ka-zaa-li-ka naj-ẓil-qau-mal-muj-ri-meen.	Thus do We repay the guilty people.	كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ
26. *Wa la-qad mak-kan-naa-hum*	26 And We had indeed established them	وَلَقَدْ مَكَّنَّٰهُمْ
fee-măa im-mak-kan-na-kum fee-hi	in what We have not established you,	فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ
wa ja-'al-naa la-hum sam-'anw-wa ab-ṣaa-ranw-wa af-i-da-tan	and We had given them hearing, and sight and hearts,	وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً
fa-măa agh-naa 'an-hum sam-'u-hum wa lăa ab-ṣaa-ru-hum wa lăa af-i-da-tu-hum-min shai-in	but neither their hearing and nor their sight and nor their hearts availed them in anything,	فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَيْءٍ
iẓ kaa-noo yaj-ḥa-doo-na bi-aa-yaa-til laa-hi	because they used to deny Allah's revelations;	إِذْ كَانُوا يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ
wa ḥaa-qa bi-him-maa kaa-noo bi-hee yas-tah-zi-oon.	and what they used to mock at recoiled on them.	وَحَاقَ بِهِم مَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ

	Transliteration		Translation	Arabic
	al-laa ta'-bu-doo il-lal-laah.		(saying). Worship none but Allah.	أَلَّا تَعْبُدُوا إِلَّا اللَّهَ
	In-nee a-khaa-fu 'a-lai-kum 'a-zaa-ba yau-min 'a-zeem.		Surely, I fear for you the torment of a tremendous day.	إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
22.	*Qaa-loo a-ji'-ta-naa li-ta'-fi-ka-naa 'an aa-li-ha-ti-naa.*	22.	They said: Have you come to us to turn us away from our gods?	قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا
	Fa'-ti-naa bi-maa ta-'i-du-naa		Then bring down upon us what you hold out to us,	فَأْتِنَا بِمَا تَعِدُنَا
	in kun-ta mi-nas-saa-di-qeen.		if you are from among the truthful	إِنْ كُنْتَ مِنَ الصَّادِقِينَ
23.	*Qaa-la in-na-mal-'il-mu 'in-dal-laa-hi*	23.	He (Hood) said: Surely, the knowledge (thereof) is with Allah,	قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ
	wa u-bal-li-ghu-kum-maa ur-sil-tu bi-hee		and I convey to you that with which I have been sent.	وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ
	wa laa-kin-nee a-raa-kum qau-man taj-ha-loon.		but I do see that you are an ignorant people.	وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ
24.	*Fa-lam-maa ra-au-hu 'aa-ri-dam-*	24	So, when they beheld it as a dense cloud	فَلَمَّا رَأَوْهُ عَارِضًا
	mus-taq-bi-la au-di-ya-ti-him		advancing towards their valleys,	مُسْتَقْبِلَ أَوْدِيَتِهِمْ
	qaa-loo haa-zaa 'aa-ri-dum-mum-ti-ru-naa.		they said: This is a cloud bringing us rain.	قَالُوا هَٰذَا عَارِضٌ مُمْطِرُنَا
	Bal-hu-wa mas-ta'-jal-tum bih.		No, but that is only what you were hastening for—	بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ
	Ree-hun fee-haa 'a-zaa-bun a-leem.		a wind wherein is a painful punishment.	رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	English	Arabic
In-na-hum kaa-noo khaa-si-reen.	Surely, they were losers.	إِنَّهُمْ كَانُوا خَاسِرِينَ ۞
19. *Wa li-kul-lin da-ra-jaa-tum-mim-maa 'a-mi-loo.*	19. And, for everyone there are ranks according to what they did,	وَلِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوا
Wa li-yu-waf-fi-ya-hum a'-maa-la-hum	so that He (Allah) will repay them for their deeds	وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ
wa hum laa yuz-la-moon.	and they will not be wronged.	وَهُمْ لَا يُظْلَمُونَ ۞
20. *Wa yau-ma yu'-ra-dul-la-zee-na ka-fa-roo 'a-lan-naar.*	20 And on the day when those who disbelieve, shall be exposed to the Fire,	وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
Az-hab-tum taiy-yi-baa-ti-kum	(it shall be said): You squandered your good things	أَذْهَبْتُمْ طَيِّبَاتِكُمْ
fee ha-yaa-ti-ku-mud-dun-yaa was-tam-ta'-tum bi-haa.	in your worldly life and enjoyed them,	فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا
Fal-yau-ma tuj-zau-na 'a-zaa-bal-hoo-ni	so today you shall be repaid with the punishment of humiliation	فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ
bi-maa kun-tum tas-tak-bi-roo-na fil-ar-di bi-ghai-ril-haq-qi	because you behaved with arrogance in the earth without any right	بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
wa bi-maa kun-tum taf-su-qoon.	and because you transgressed (the limits)	وَبِمَا كُنْتُمْ تَفْسُقُونَ ۞
RU-KOO' 3	SECTION 3	ركوع ٣
21. *Waz-kur a-khaa 'Aad.*	21 And remember the brother of 'Aad (Hood)	وَاذْكُرْ أَخَا عَادٍ
Iz an-za-ra qau-ma-hoo bil-ah-qaa-fi	when he warned his people (living) in the wind-carved sand-hills (Ahqaf);	إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ
wa qad kha-la-tin-nu-zu-ru mim bai-ni ya-dai-hi wa min khal-fi-hee	and indeed warners had passed before him and after him	وَقَدْ خَلَتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

	Transliteration		Translation	Arabic
	wa in-nee mi-nal-mus-li-meen.		and surely I am among the obedient (Muslimeen).	وَإِنِّي مِنَ الْمُسْلِمِينَ ۝
16.	U-lāā-i-kal-la-zee-na na-ta-qab-ba-lu 'an-hum	16.	They are those from whom We accept	أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ
	aḥ-sa-na maa 'a-mi-loo		the best of what they did,	أَحْسَنَ مَا عَمِلُوا
	wa na-ta-jaa-wa-zu 'an saiy-yi-aa-ti-him		and We pass over their evil deeds:	وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ
	fee aṣ-ḥaa-bil-jan-nah.		(they are) among the dwellers of Paradise:	فِي أَصْحَابِ الْجَنَّةِ
	Wa'-daṣ-ṣid-qil-la-zee		(This is) the true promise,	وَعْدَ الصِّدْقِ الَّذِي
	kaa-noo yoo-'a-doon.		which they were promised.	كَانُوا يُوعَدُونَ ۝
17.	Wal-la-zee qaa-la li-waa-li-dai-hi uf-fil-la-ku-māa	17.	But the one who says to his parents Fie upon you (two)!	وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا
	a-ta-'i-daa-ni-nee an ukh-ra-ja		Do you promise me that I shall be raised (to life),	أَتَعِدَانِنِي أَنْ أُخْرَجَ
	wa qad kha-la-til-qu-roo-nu min qab-lee,		when generations have passed away before me?	وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي
	wa hu-maa yas-ta-ghee-ṣaa-nil-laa-ha wai-la-ka aa-min.		And they two (the parents) cry for help to Allah (saying): Woe to you! Believe (in Allah),	وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ
	In-na wa'-dal-laa-hi ḥaqq.		surely, the promise of Allah is true.	إِنَّ وَعْدَ اللَّهِ حَقٌّ
	Fa-ya-qoo-lu maa haa-zāa		But he says: This is nothing	فَيَقُولُ مَا هَٰذَا
	il-lāa a-saa-ṭee-rul-aw-wa-leen.		but the tales of the ancient.	إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝
18.	U-lāā-i-kal-la-zee-na ḥaq-qa 'a-lai-hi-mul-qau-lu	18	They are those on whom the word (of Allah) has become justly due,	أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
	fee u-ma-min qad kha-lat min qab-li-him-mi-nal-jin-ni wal-ins.		among the nations of Jinn and Mankind that have passed away before them.	فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṯ=ث Bold, ḥ=ح Madd, ẕ=ج, ṣ=ص, ḍ=ض, ṭ=ط Fine, ẓ=ظ Madd, ʻ=ع, ـهـ (Jerk)
آ=ãã, وٓ=ōō, ىٓ=ēē, ا=āa, و=ōo, ى=ēe

RU-KOO' 2 (Contd.)	SECTION 2 (Contd.)	ركوع ٢ (متبع)
15. *Wa was-ṣai-nal-in-saa-na bi-waa-li-dai-hi ih-saa-naa*	15 And We have enjoined on man to do good to his parents	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا
Ḥa-ma-lat-hu um-mu-hoo kur-hanw -	His mother bore him with pain.	حَمَلَتْهُ أُمُّهُ كُرْهًا
wa wa-ḍa-'at-hu kur-haa.	and gave birth to him with pain	وَوَضَعَتْهُ كُرْهًا
Wa ḥam-lu-hoo wa fi-ṣaa-lu-hoo ṯa-laa-ṯoo-na shah-raa	And the (period of) bearing him and weaning him is thirty months,	وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا
Ḥat-tāa i-zaa ba-la-gha a-shud-da-hoo	until when he reaches his full strength	حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ
wa ba-la-gha ar-ba-'ee-na sa-na-tan	and reaches (the age of) forty years,	وَبَلَغَ أَرْبَعِينَ سَنَةً
qaa-la rab-bi au-ẕi'-nēe an ash-ku-ra ni'-ma-ta-kal-la-tēe	he says. O my Lord grant me that I may thank you for Your favours with which	قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
an-'am-ta 'a-laiy-ya wa 'a-laa waa-li-daiy-ya	You have favoured me and my parents,	أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
wa an a'-ma-la ṣaa-li-ḥan tar-ḍaa-hu	and that I may do righteous deeds with which You may be pleased,	وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
wa aṣ-liḥ-lee fee ẕur-reey-ya-tee.	and be gracious to me in (the matter of) my offspring.	وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
in-nee tub-tu i-lai-ka	Indeed, I have turned to You (in repentance)	إِنِّي تُبْتُ إِلَيْكَ

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sacred name of Allah restores the lost capabilities, power and prestige.

78. *Al-Bar-ru* (The Master of All that is Good and Noble): Parents who lost their children very young, should not despair for Allah Almighty in all His kindness and mercy shall bless them with children who shall survive if they recite profusely this sacred name.

79. *At-Taw-waa-bu* (The Acceptor of Repentance): All those who are sincerely repentant should recite this sacred name of Allah and He shall bless them with firmness and resolution.

80. *Al-Mun-'i-mu* (The Rewarder): For those who recite this sacred name of Allah, specially on a Friday night, it brings special divine blessings due to which foes turn friends.

81. *Al-'A-fuw-wu* (The Forgiver): Allah Almighty forgives sins of those who recite this sacred name of Allah and thereafter pray: "Oh Allah, Thou are the forgiver and likes to forgive, pray forgive my sins.

82. *Ar-Ra-oo-fu* (The Lenient and Kind): The recitation of this sacred name of Allah turns a harsh and hard master into a kind and lenient one.

83. *Maa-li-kul-mul-ki* (The Real Owner, the Ruler of the Kingdom): The repetition of this sacred name softens the strains and enhances one's resources.

84. *Zul-Ja-laa-li wal-Ik-raa-mi* (The Lord of Majesty and Liberality): The biggest of problems will get solved if this sacred name of Allah is recited seven hundred times daily.

85. *Ar-Rab-bu* (The Guardian-Lord): By recitation of this sacred name of Allah as many times as possible, ways and means will open up for the best possible up-bringing of the children. There shall also be safety against dangers of all kinds.

86. *Al-Muq-si-tu* (The Equitable The Dispenser of Justice): By reciting this sacred name of Allah, all evil thoughts provoked by the Devil disappear.

87. *Al-Jaa-mi-'u* (The Gatherer): One who has been separated from his people, family or friends, may recite this sacred name of Allah, and He in all His kindness and mercy shall reunite them.

88. *Al-Gha-neey-yu* (The Independent, Most Wealthy and Liberal): Whenever in dire need or difficulty, recite profusely this sacred name of Allah and there shall come immediate relief.

89. *Al-Mugh-nee-u* (The Enricher): One who recites this sacred name of Allah one thousand times daily, shall not need help from fellow-men. Preferably recitation be made from one Friday to the next Friday.

90. *Al-Mu'-tee-u* (The Giver): Recitation of this sacred name of Allah with supplications for His blessings, ensures freedom from want.

91. *Al-Maa-ni-'u* (The Withholder) If the wife is unhappy and uncooperative, this sacred name of Allah be recited at bed time to bring about happiness to the wife.

92. *Az-zaar-ru* (The Distresser to the dissenters) To avoid the loss and hardships of a new place, this sacred name of Allah may be recited for protection.

93. *An-Naa-fi-'u* (The Profiter) By reciting this sacred name of Allah frequently, one obtains enlightenment of heart.

94. *An-Noo-ru* (The Light): One who recites this sacred name of Allah frequently, receives enlightenment of heart.

95. *Al-Haa-di-u* (He Who Shows Full and Complete Guidance): By reciting frequently this sacred name of Allah, sublime knowledge is obtained and the abyss of ignorance is avoided.

96. *Al-Ba-dee-'u* (The Originator): Recitation of this sacred name of Allah is invaluable for the accomplishment of a difficult task or the attainment of a difficult objective.

97. *Al-Baa-qi-u* (The Everlasting): One who recites this sacred name of Allah is blessed with Divine knowledge.

98. *Al-Waa-ri-su* (The Real Master of Universe): One who recites this sacred name of Allah becomes immune from the hardships and worries of this world and those of the Hereafter.

99 *Ar-Raa-shi-du* (The Director, The Guide, Showing the Right and Straight Path): By reciting this sacred name of Allah one thousand times between the Evening (Maghrib) Prayer and Night ('Isha) Prayer any loss, be it of a thing or of a person, is recovered and a task which is difficult becomes easy.

100. *As-Sa-boo-ru* (The Most Patient) All sorrows and worries disappear by reciting this sacred name of Allah.

Important Note: Following are the two ways of reciting the sacred names of Allah Almighty.

(i) Add the word *"Huwa"* before each and every sacred name of Allah, for example *"Huwal-waa-ri-su"*, or

(ii) Add *"yaa"* and drop the prefix *'Al'* from the sacred names, except in the case of 'Allah', for example, for *"Al-Waa-ri-su"* recite *"Yaa Waa-ri-su"* meaning 'Oh my Master'. In the case of Allah, however, add *'Yaa'*, *without* dropping *'Al'* for example *"Yaa Allah"*. This is so, because here *'Al'* is part of The Holy Name and not a pre-fix.

not enough breast milk, write out this sacred name of Allah on a piece of paper, wash the paper in water and give it to the mother to drink, and place the paper on her breast. there shall be milk in plenty and the baby shall not refuse the mother's breast.

56. *Al-Wa-leey-yu* (The Near and Real Everpresent Friend): To recite quite often this sacred name of Allah and to take one's meals with this name in mind, is invaluable for turning a foe into a friend, or a man of evil ways into a man of good and likeable manners.

57. *Al-Ha-mee-du* (The Praiseworthy): If one who is given to vulgar and/or foul language is given water to drink from a container, which is inscribed on the inside, with this sacred name of Allah, will by the grace of Allah give up his vulgar habits.

58. *Al-Mu-hee-tu* (The Surrounder): Many a well-meaning persons feel some difficulty when it comes to offering their daily prayers (*Salaat*). Such persons should go to sleep with their hands on their bosom after reciting this sacred name seven times. They shall find their will and determination strengthened.

59. *Al-Mub-di-u* (The Creator of the Original): This sacred name of Allah is invaluable for women who run the risk of miscarriage. The husband may inscribe this sacred name of Allah with his right hand index finger on the wife's abdomen to remove the risk.

60. *Al-Mu-'ee-du* (The Recoverer): This sacred name of Allah may be recited seventy times in the four corners of the house before going to sleep and prayers offered for return or recovery of the missing person. He or she will come back soon.

61. *Al-Mu-mee-tu* (The Giver of Death): The baser self is subdued by frequently repeating this sacred name of Allah. It opens a way for redemption from trials in the Hereafter.

62. *Al-Muh-yi-yu* (The Giver of Life): The baser self will come under control if this sacred name is recited on one's hands and then passed all over one's body.

63. *Al-Haiy-yu* (The Ever-Alive): This sacred name of Allah is the chant of the angels. Recitation over a sick person shall make him recover. It imparts spiritual strength also.

64. *Al-Qaiy-yoo-mu* (The Maintainer and Sustainer): Recitation of this sacred name of Allah softens the heart and makes things right.

65. *Al-Waa-ji-du* (The Acquirer of Things): To a seeker of the pleasure of Allah, this sacred name of Allah brings special happiness, sublime pleasure and enlightenment to the heart.

66. *Al-A-ha-du* (The Matchless One): By reciting this sacred name of Allah one thousand times, one gets peace and contentment as well as Divine blessings.

67. *As-Sa-ma-du* (The Free-from-Want): By reciting this sacred name of Allah one hundred and one times every night after midnight or early in the morning, one is honoured with the company of the truthful, and with blessings of Allah to meet his needs as well as attention and favours from his fellowmen. His heart will also get filled with the love of Allah Almighty.

68. *Al-Qaa-di-ru* (The All-Powerful): While performing *Wuzoo* (ablution preparatory to offering *Salaat*) if one keeps reciting this name of Allah, it will bring him ascendancy over his foes and freedom from dangers.

69. *Al-Muq-ta-di-ru* (The Great, Awe-inspiring and Influential): This great name of Allah provides the key to success in any venture if repeatedly recited after waking up from sleep. It also bestows superiority and power over fellowmen.

70. *Al-Mu-qad-di-mu* (The One Bringing forward): One who is caught by fright or is scared and cannot keep his peace, he will find himself comforted if he recites this sacred name of Allah; no harm shall come to him.

71. *Al-Mu-akh-khi-ru* (The Final of All): One who recites this sacred name of Allah one hundred times a day, there shall remain nothing worthwhile in his heart but the name of glorious Allah, and his end shall be a happy one.

72. *Al-Aw-wa-lu* (The First of All): One who has been separated from his people, or has lost some one, he should on the night between Thursday and Friday recite this holy name of Allah one thousand times and he shall be reunited.

73. *Al-Aa-khi-ru* (The Ultimate): One in distress on account of his past or is unable to make amends, his remedy lies in recitation of this sacred name.

74. *Az-Zaa-hi-ru* (The Evident): Recitation of this sacred name of Allah five hundred times, after *Ishraq* prayer (an optional *Salaat* offered soon after sunrise) invigorates the eye-sight: and prayers made to Allah are granted through His Mercy.

75. *Al-Baa-ti-nu* (The Hidden): One who recites this sacred name of Allah one thousand and thirty times shall enjoy every day the good fortune of being one of those to whom the Divine secrets are disclosed.

76. *Al-Waa-li* (The Master, the Patron): For safety from a wind or rain storm, recitation of this sacred name of Allah is invaluable.

77. *Al-Mu-ta-'aa-lee* (One of Sublime Grandeur): Recitation of this

Knowing): One who remembers to recite this sacred name remains immune from debasing temptations and infatuations of the meaner self.

33. *Al-Ha-lee-mu* (The Most Patient): If this sacred name of Allah is read over a bowlful of water, or is written on a piece of paper and then washed into the water, and the water sprinkled over a corn-field or an orchard, the piece of land will, by the Grace of Allah, be immune from pests and natural disasters; and will continue to develop and flourish.

34. *Al-'A-zee-mu* (The Great and Mighty): The frequent recitation of this sacred name brings prosperity and progress, and ensures goodwill and esteem of fellowmen.

35. *Al-Gha-foo-ru* (The Forgiver) If this auspicious name of Allah is written on three separate pieces of paper and is swallowed to the sick or the ailing person for a few days, by the mercy of Allah, the sick shall recover.

36. *Al-Sha-koo-ru* (The Evaluater and Benefactor): This auspicious name of Allah has invaluable blessings for those whose means of livelihood are limited, or those who suffer from poor eye-sight. If such people recite this sacred name every day fortyone times over a cup of water and rub it on their breast and eyes, there will be a change for the better and the eyesight shall improve.

37. *Al-'A-leey-yu* (The Eminent): To recite this sacred name and to carry it on a piece of paper brings honour and respect.

38. *Al-Ka-bee-ru* (The Big and Mighty): Whosoever frequently recites this auspicious name of Allah shall enjoy protection against harmful animals.

39. *Al Mu-qee-tu* (The Guardian): In case of a child of undesirable traits, or of a man who is not honest and straight forward in his dealings, a drink from the water over which this sacred name of Allah has been recited seven times, will cure them of their bad habits.

40. *Al-Ha-fee-zu* (The Protector): By oft-repeating and carrying this sacred name of Allah on one's person, calamities are kept away.

41. *Al-Ha-see-bu* (The Sufficer): By reciting this sacred name of Allah seventy seven times daily, the neighbours' animosity is transformed into friendship and kindness.

42. *Al-Ja-lee-lu* (The High and Mighty): To recite this sacred name of Allah, or to carry it on one's person, is a great blessing for enhancing one's prestige among his people.

43.) *Al-Ka-ree-mu* (The Munificent): One who recites this sacred name of Allah one hundred times before going to bed, shall earn the regard and respect of the people.

44. *Al-Ra-qee-bu* (The Observer): One who recites this sacred name of Allah and draws in his mind a circle around his family and belongings, shall have no fear on their behalf.

45. *Al-Mu-jee-bu* (The Acceptor of Prayers): One who recites this sacred name, or carries it written on his person, enjoys the protection of Allah Almighty.

46. *Al-Waa-si-'u* (The All-Embracing): By reciting more and more this sacred name of Allah, one acquires real contentment.

47. *Al-Ha-kee-mu* (The Wise): By reciting this sacred name of Allah after midnight, one gets by the grace of Allah insight into Divine secrets.

48. *Al-Wa-doo-du* (The Real and the Friend indeed): If the husband and wife do not see eye to eye with each other, this sacred name of Allah may be recited one thousand and one times over an eatable and then given to them to eat. They will be blessed by Allah with mutual love and regard for each other.

49. *Al-Maa-ji-du* (Master of Greatness and Eminence): One suffering from leprosy, may fast on the 13th, 14th and 15th of a lunar month, and at the time of breaking his fast recite this sacred name of Allah as many times as may be possible. By doing so Allah, in His Mercy, will restore his health.

50. *Al-Baa-'i-su* (The Provider of Means): With hands on one's bosom recitation of this sacred name of Allah one hundred times every night before going to sleep shall bring Divine enlightenment to one's heart.

51. *Ash-Sha-hee-du* (The Witness): With the right hand on one's forehead and face towards heaven recitation of this sacred name of Allah twentyone times every morning, inculcates good manners and good morals in one's children.

52. *Al-Haq-qu* (He Whose Being is an Established Truth): One who has lost something, may take a square piece of paper and write this sacred name of Allah on its four corners with description of the thing lost in the centre. At midnight he should hold the piece of paper in one hand and raise his eyes towards the heaven seeking Divine help. By the Mercy of Allah, after day break he will either recover the lost property or will get a definite clue of the whereabouts of the property.

53. *Al-Wa-kee-lu* (The Guide and Helper): One who frequently recites this sacred name of Allah, shall be saved from the perils of natural calamities.

54. *Al-Qa-weey-yu* (The Mighty): Recitation of this sacred name of Allah one thousand and one times sets one free from the fear of his adversaries.

55. *Al-Ma-tee-nu* (The Strong Willed): In case a baby refuses mother's breast, or the mother has

oppression and excesses of an unkind master or a wicked and vindictive superior.

11. *Al-Mu-ta-kab-bi-ru* (Pride-Deserving and Worthy of Real Greatness): Recitation of this auspicious name of Allah ten times before the consummation of marriage is useful for begetting good and noble offsprings.

12. *Al-Khaa-li-qu* (The Creator): continued recitation of this name of Allah in the quiet hours of a night, ensures continuity of blessings till the Day of Reckoning equal to that of an angel's devoted supplications.

13. *Al-Baa-ri-u* (The Inventor): One who recites this name of Allah seven times every day, gets protection from the ordeals and tribulations in the grave.

14. *Al-Mu-saw-wi-ru* (The Designer): If a sterile woman keeps fast for seven days, breaks her fast every evening with a drink of water over which this sacred name of Allah has been recited twentyone times, she will be blessed with a child.

15. *Al-Ghaf-faa-ru* (The Benevolent and Forgiving): One who recites daily this holy name one hundred times, and after the Friday Prayers (*Salaat*) makes the prayer—"Yaa Ghaffaaru igh-fir-lee zu-noobee"—will be amongst those who are nearer to Allah.

16. *Al-Qah-haa-ru* (The Giver of Torment and Punishment): The continued recitation of this name gives protection against the temptation of this world.

17. *Al-Wah-haa-bu* (The Bestower and Benefactor): Recitation of the Holy name seven times in prostration (*Sajda*) after the *Chaasht* prayer (an optional *Salaath* before midday) brings contentment. One in need, may recite for the satisfaction of his need, this holy name at the dead of night in the courtyard of his house or that of a mosque, bare headed with his hands raised upwards.

18. *Al-Raz-zaa-qu* (The Procurer of Livelihood): The continued recitation of this holy name in the early hours of the morning ensures ample sustenance.

19. *Al-Fat-taa-hu* (The Great Unfolder): Recitation of this holy name sevnty times after the morning prayers (*Salaath*) with both hands folded and placed on the bosom will bring enlightenment and right direction to the faith, also good luck and prosperity.

20. *Al-'Alee-mu* (The Knower of All Things): Through the constant recitation of this sacred name of Allah, the inner-self is brightened by Divine Light and true knowledge starts coming in larger measures.

21. *Al-Qaa-bi-zu* (The Fastener): Continued repetition of this name of Allah brings relief from the pangs of hunger, and from other similar distressing effects.

22. *Al-Baa-si-tu* (The Opener and Spreader): One would not stand in need of and dependent on others if he recites this sacred name ten times every day just before commencing the two *rak'ats* of *Sunnah* of the morning prayer (*Salaat*) with his hands raised towards *Qibla*. After blowing into the palms of his hands, he should pass them over his face.

23. *Al-Khaa-fi-zu* (The Lowerer, or the One Who Pulls Down): If there be the fear of an adversary, this sacred name of Allah be recited seven thousand times for immunity from the apprehended evil.

24. *Ar-Raa-fi-'u* (The Bestower of Eminence): The one who recites this sacred name a hundred times daily, shall receive immunity from distress and calamity, and his honour and esteem shall rise amongst his fellowmen.

25. *Al-Mu-'iz-zu* (The Giver of Honour): By reciting this sacred name fortyone times on Thursdays or Fridays after *Maghrib salaath* (the evening prayers) one rises high in the esteem and regard of his fellowmen.

26. *Al-Mu-zil-lu* (The Giver of Humiliation): For protection against the enemy's evil designs, this sacred name of Allah be recited seventyfive times with invocation to Allah for His protection, the enemy's power shall remain paralysed.

27. *Al-Sa-mee-'u* (The All-Hearer): If this sacred name is recited five hundred times on Thursday, immediately after the *Chaasht* prayer (the mid-day optional *salaat*), without talking to anyone, the supplication made, will be blessed with Divine acceptance..

28. *Al-Ba-see-ru* (The All-Observing:): By reciting this sacred name one hundred times before the *Farz* (Obligatory) prayer (*Salaath*) of the Friday congregational prayers, one may hope to attain nearness of Allah and be the recipient of His special favours.

29. *Al-Haa-ki-mu* (The Giver of Decision): In the face of a difficult problem which defies solution, continued recitation of the sacred name of Allah will ease the situation and suggest a possible solution to the problem.

30. *Al-'Aa-di-lu* (The Dispenser of Justice): On the night between Thursday and Friday if this name is written on twenty pieces of bread and then eaten, it shall bring forth regard and consideration for the person concerned amongst his fellomen.

31. *Al-La-tee-fu* (Kind, Clean and Fine): Recitation of this sacred name one hundred times, fills the heart with gratification, loneliness is forsaken and sickness is overcome. It also helps to make best possible contacts for matrimonial alliance.

32. *Al-Kha-bee-ru* (The All-

point for adoration of God. It has been, so to say, an opening on the High Heavens from where the celestial Light filters down and spreads all over the earth.

(d) The reason of his meeting with the foregoing Apostles was that all of them are linked with one and the same Holy Domain. He came to know of the station of perfection of the Apostles who owe this perfection of theirs to the very person of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. His leading their congregational Prayer denotes his personal sublimity.

(e) To ascend the Heavens one by one, before being drawn nearest to God, was intended to facilitate his personal acquaintance with the Angels stationed at each Heaven and to witness how, and in what stage, perfect human beings have come to acquire the company of these Angels. He was thus also able to understand the Divine Purpose assigned to each Heaven and as well hear the discourses going on among the assemblage of the Angels.

(f) The Lote-tree is the Tree of Life. Branches of a tree, despite their being different, grow together and are governed as a whole by a common system of nutrition and growth. Similar is the case with the Tree of Life whose branches yield to an all-pervading single arrangement for their nourishment and growth.

(g) The lights that are spread over the Tree of Life are Divine blessings and intent which manifest themselves and shine in the material world at those places which possess the capacity to accept them.

(h) The sighting of the sources of the streams over there indicates the storehouses of Mercy, Life and Sustenance. These heavenly streams flow there in the same manner as ordinary streams flow in our manifest world.

(i) The truth about the House of Glory (Bait-ul-Ma'moor) is the Light of Divinity towards which are directed all the prostrations and homages offered by human beings. The House of Glory revealed itself in the shape of a house in order to present the prototype of those places of worship which exist before the human eyes as the Holy Ka'bah and Bait-al-Maqdis.

——:o:——

THE BEAUTIFUL NAMES OF ALLAH

(Repeated on Subscribers' persistent demand).

"The most beautiful names belong to Allah: so call on Him by them. . . ." (Al-Qur'an 7:180).

Let us recount some of His names along-with their Blessings. The list of His names is, of course, long and unending and His attributes are innumerable..

His name is Allah, and we can call on Him by other sacred names also which are attributive or qualitative with great benefits and blessings. Nevertheless, He must be remembered, or called upon only with one of the names by which the last Prophet and Guide, Muhammad *(Sallallahu 'alaihi wa sallam)* is known to have remembered or called on Him. The reason for this is simple. Allah Almighty is beyond human comprehension and, therefore, to call on Him by names out of one's own imagination may be unbecoming to His Omnipotence.

It has come down to us from the Holy Prophet *(Sallallahu 'alaihi wa sallam)* that Allah Almighty has ninetynine auspicious Names. His Merciful Graces can be invoked in prayers with these names. They are—

1. *Allaah*: One who calls on Him this name a thousand times everyday is rewarded., with a firm faith and a strong conviction in what is right and just.

2. *Ar-Rah-maa-nu* (The Merciful): One who recites this name of Allah, a hundred times daily, shall receive favour and good-will at the hands of his fellowmen.

3. *Ar-Ra-hee-mu* (The Benevolent and Kind): One who remembers Him by this name shall be treated with kindness.

4. *Al-Maa-li-ku* (The King): By reciting it a hundred times daily one gets protection against forgetfulness and carelessness as also enhances purity of his inner being.

5. *Al-Qud-doo-su* (The Clean and Holy): By reciting it and fingering it on a loaf of bread before eating, one begets angelic qualities.

6. *As-Sa-laa-mu* (The Saviour): The sick feels comforted through recitation by their side of this name of Allah Almighty a hundred times.

7. *Al-Mu'-mi-nu* (The Peace Giver): Through intensive recitation of this name of Allah, one gets protection for his self against the Devil and of his wealth against loss. It also promotes spiritual well-being

8. *Al-Mu-hai-mi-nu* (The Protector): Continued recitation of this name of Allah Almighty brings enlightenment in Faith.

9. *Al-'Azi-zu* (The Paramount): One who recites this name fortyone times every day after the morning prayers for forty days, shall never be left to the mercy of others than Allah.

10. *Al-Jab-baa-ru* (Mender of the Broken and Compensator of Losses): Recitation of this name of Allah is invaluable in case of loss of any kind and for protection against

with his forefather Abraham (Ibrahim *alaihis salaam*) who was taking support of the Throne of Glory (Bait-ul-Ma'moor) in his repose. He welcomed Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as the righteous son and the righteous Prophet.

Lote-tree. After meeting Abraham (Ibrahim *alaihis salaam*) he was raised to the farthest point that is the Lote-tree. This part of the nightly journey is narrated in Qur'an Majeed in the following verses:

> "By the Star when it goes down, your Companion is neither astray nor being misled, nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him: He was taught by one Mighty in Power, endued with Wisdom: For he appeared (in stately form) while he was in the highest part of the horizon: Then he approached and came closer, and was at a distance of two bow-lengths or (even) nearer; so did (God) convey the inspiration to His Servant, (conveyed) what he (meant) to convey. The (Prophet's mind and) heart in no way falsified that which he saw. Will you then dispute with him concerning what he saw? For indeed he saw him at a second descent, near the Lote-tree beyond which none may pass: Near it is the Garden of Abode. Behold, the Lote-tree was shrouded (in mystery unspeakable). (His) sight never swerved, nor did it go wrong! For truly did he see, of the Signs of his Lord, The Greatest!" (53:1-18).

Gifts from God: Then God gave Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) three things:

(1) Five-time daily Prayer,

(2) Last verses of the Qur'anic Chapter Al-Baqarah (The Cow), and

(3) Forgiveness for those of his followers who will not set up a partner with God. (Muslim).

With regard to Prayer that was made obligatory for Muslims during Mi'raj, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said: "Prayer is the Mi'raj of the Believers." (Agreed).

Return to the Earth: After attaining his highest spiritual perfection in the Heavens, Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) returned to Masjid-il-Aqsa. The former Prophets (*Alaihi mus salaam*) who met Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) in the Heavens, also descended to Masjid-il-Aqsa to bid him farewel. It was time for Prayer, most likely the first Prayer after five-time Prayer was ordained by God in the course of Mi'raj and, in all probability, the time was Fajr (between dawn and before sunrise). The Apostles and the angels offered the Prayer in congregation which was led by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Certain Traditionists have opined that this congregation Prayer was performed when Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was on his way to the Heavens. The question arises as to why he was introduced to the Prophets in the Heavens when they had all met before in Masjid-il-Aqsa. In all probability, therefore, the congregational Prayer was performed on the return of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) from the Heavens and after Divine injunction for obligatory five-time Prayer had been given. Allah knows better.

Back to Makkah: Thereafter, Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) rode the Buraq that was in waiting outside Masjid-il-Aqsa and returned to Masjid-il-Haraam before that night drew to an end.

Some Interpretations: Hazrat Shah Waliullah (*Rahmatullah alaih*) has deliberated on the subject of Mi'raj in depth. He says that on the occasion of Mi'raj, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was taken first to Masjil-il-Aqsa and, then, unto the Lote-tree and wherever else God willed. And that the event occurred to him bodily in a state of awakeness, but at that point betwixt the Spiritual and the Physical where the imperatives of these two states consumate. For this reason the soul started to extend its domain over the body and the body under the influence of the spiritual predominance began to influence the affairs of the soul. According to Hazrat Shah Waliullah each related action has a deeper meaning, that is to say:

(a) The opening up of the breast of Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) and its being filled with Faith symbolises that the angelic light outshone the flame of human nature.

(b) To ride the Buraq means that the rational self got control over the lesser instincts, a phenomenon pointing to the emergence of the highest sublimity of the human self. In other words, the decrees of the soul prevailed upon the body, that is the spiritual got the better of the material.

(c) He was taken to the Mosque of Aqsa for that is the place where God manifested most His Signs. It has an affiliation with the Divine Purpose expressed here through successive Apostles of God for whom it functioned as the focal

In the name of Allah, the All-Compassionate, the Most-Merciful

HOLY PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS CELESTIAL ASCENSION

MI'RAJ

Of the multi-myriad nights that have fallen upon the Earth, there is one night that turned into a great light. The whole firmament was apparelled in a robe of light. The brightness of that night was not the figment of a dream or reverie. It was as lively and real as life itself.

On that night the physical laws came to a halt. There was no force of gravitation. Immeasurable distances were conquered. Time had become timeless The space and the outer-space became fathomable for a human being. the righteous Man and the righteous Prophet *(Sallallahu 'alaihi wa sallam)*.

The Nightly Journey: It was the night of the highest Miracle associated with the person of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. On that night he was called by God to journey to those Heavens about which Qur'an Majeed says:

> "See you not how God has created the seven Heavens one above another." (71:15).

The purpose of the journey was to enable Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to see for himself certain lofty signs of God. The event is described in Qur'an Majeed thus:

> "Glory to (God) Who did take His Servant for a journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did bless, in order that We might show him some of our Signs...." ((17:1).

Qur'an Majeed has amply suggested and the Traditions have reported an agreed version that the heavenly journey was performed by Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* with his body and soul together in a state of perfect conciousness.

It took place shortly before his Migration to Medina. It was the tenth year of his Apostolic Mission. There is concensus that it happened on the 27th night of the month of Rajab. On that night Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was reposing in the precincts of Holy Ka'bah Holy Gabriel (Hazrat Jibrail *alaihis salaam*) who then came to summon him by God's command aroused him, opened his breast, rinsed it with Zamzam water, filled it with the light of wisdom and faith, and restored it.

Gabriel then presented to him a white swift-footed steed, smaller than a mule and larger than an ass, to ride on. This animal was called *Buraq*. Its single stride scaled the distance as far ahead as its vision could reach. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* travelled on the back of the Buraq from Masjid-il-Haraam (Makkah) to Masjid-il-Aqsa (Jerusalem). Outside Masjid-il-Aqsa, the *Buraq* was tied to a hole perforated in a piece of rock.

On entering the Mosque (Haikal of Solomon), he offered two unit (Rak'at) prayer in honour of the Mosque (Tahiyatul Masjid).

To the Heavens: Gabriel waded on with Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* till he came to the First Heaven and sought it to be opened. The following conversation ensued:

> "And who is he "
> "Gabriel."
> "And who is with you?"
> "Muhammad."
> "Has he been sent?"
> "Yes."
> "Welcome unto him! How good is he who has come!"

It was then opened. When Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* entered there it was Adam *(Alaihis salaam)*. Gabriel said, "He is your forefather, greet him" He greeted Adam who returned the greeting and said, "welcome unto the righteous son and the rightest Prophet!"

Then he ascended the Second Heaven. Protocal similar to the First Heaven was repeated. Here he met and exchanged greetings with John Yahya (*alaihis salaam*) and Jesus (E'esa *alaihis salaam*). On the Third Heaven, amidst similar ceremonies and greetings, he met with Joseph (Yousuf *alaihis salaam*). On the Fourth Heaven, he met with Enoch (Idris *alaihis salaam*). On the Fifth Heaven, he met with Aaron (Haroon *alaihis salaam*). Thereafter, he ascended the Seventh Heaven where he met

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

١٣ و٢٧ رمضان ، ١٤١٣هـ الموافق ٧ و٢٢ مارس ، ١٩٩٣م — العدد ٢١ ـ ٢٢

شهر رمضان الذى انزل فيه القرآن :

— قد اختصه الله بانزال القرآن وفرض فيه على المؤمنين الصيام .

— رمضان شهر المؤاساة وشهر يزداد فيه رزق المؤمن

— والصوم نوع من الجهاد فى سبيل الله .

— فى رمضان ينبغى أن تصفو النفوس وتتطهر القلوب من الغل والبغضاء .

ليلة القدر :

— يقول النبي ﷺ : من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه .

بسم الله الرحمن الرحيم

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم : والله لا يؤمن والله لا يؤمن والله لا يؤمن، قيل من يا رسول الله ؟ قال الذي لا يأمن جاره بوائقه .

(متفق عليه)

يؤكد الحديث على حقوق الجيران تأكيدا شديدا لان رسول الله صلى الله عليه وسلم كرر قوله ثلاثا على المسلمين مراعاة حقوق الجيران بكل تفاصيلها طبقا لاحكام الشريعة

التحرير

أسعار الاشتراك السنوي في اليقين انترنيشنل
ابتداء من المجلد الـ ٣٩٠.

داخل باكستان ٨٠ روبية باكستانية اضافة ٢ روبيات في حالة التسديد بشيك من محول أي مصرف في كراتشي.
خارج باكستان ... ... بالعملة الباكستانية أو مايعادلها من دولار أمريكي

بالبريد الجوي — روبيات

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- بانامة، أمريكا الجنوبية وجزائر الهند الغربية — ٣٠٠٫

بالبريد البحري

(أ) الجزائر، سيلاوليش، مصر، العراق، إيران، الأردن، عمان، سورية وتركية — ١٢٠٫٠
(ب) جميع البلاد الأخرى . . . . — ١٧٥٫٠

ثمن العدد الواحد (باضافة أجرة البريد)
داخل باكستان ١٠٫٠٠ روبيات — خارج باكستان بالبريد الجوي ١٫٠٠ دولار امريكي .

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رسم العضوية في المجلة مدى الحياة
لساكني باكستان ١٠٠٠ روبية و لغير ساكني باكستان ٢٥٠ دولار أمريكيا

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المكتب الرئيسي ٢٢٦٥٩٧٠٩٨
المكتب الفرعي ٥٢١٣٢٥

التسديد مقدما

«الثقة دليل التوفيق»

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

شهر رمضان الذى انزل فيه القرآن ...

هذا شهر رمضان ، غرة الزمان ومتجر اهل الايمان ، قد اختصه الله بانزال القرآن وفرض فيه على المؤمنين الصيام ، وجعله احد اركان الاسلام (شهر رمضان الذى انزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا او على سفر فعدة من ايام اخر يريد الله بكم اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على ما هداكم ولعلكم تشكرون) .

اليس هذا تنويها من الله سبحانه بفضل شهر رمضان الذى وجب على المسلمين صومه ؟ واليس تنويها بفضل القرآن الذى انزله الله هدى للناس على رسوله محمد ﷺ الذى جاءت رسالته للهداية العامة لجميع الأنام ؟ (وانه لهدى ورحمة للمؤمنين) .

وفى شأن هذا الشهر وفضله روى ابن خزيمة فى صحيحه عن سلمان رضي الله عنه قال : خطبنا رسول الله ﷺ فى آخر يوم من شعبان فقال :

(انه قد اظلكم شهر مبارك ، شهر كتب الله عليكم صيامه ، شهر جعل الله صيامه فريضة وقيام ليله تطوعا ، من تقرب فيه بخصلة من خصال الخير كان كمن أدى فريضة فيما سواه ، ومن ادى فيه فريضة كان كمن أدى سبعين فريضة فيما سواه ، وهو شهر الصبر ، والصبر ثوابه الجنة وشهر المواساة وشهر يزاد فيه فى رزق المؤمن ، من فطر فيه صائما كان مغفرة لذنوبه وكان له مثل أجره من غير ان ينقص من أجر الصائم شئ) .

أرأيت أنه شهر الصبر على طاعة الله ؟ والاستسلام لأمر الله والبعد بالصوم عما حرم الله ومآل المسلم فيه وبه الى الصفاء ، والنقاء ، الصفاء من نوازع الشر والآثام ، والنقاء عن اللغو والرياء وذلك باعتبار ان الصوم عبادة ورياضة ، وتهذيب لبنى الانسان وتعويد على الصبر والالتزام بطاعة الله والابتعاد عما حرم الله وبه يصبح الصائم مالكا لأمر نفسه ، قويا فى دينه ودنياه ومن هنا كانت تسمية الرسول ﷺ (شهر الصبر والصبر ثوابه الجنة) .

والصوم نوع من الجهاد فى سبيل الله ، اذ المجاهد هو من جاهد نفسه والزمها الوفاء بطاعة الله والكف عما حرم الله ، وهذا النوع من المجاهدين قد وعدهم الله أجزل المثوبة (ذلك بأنهم لا يصيبهم ظمأ ولا نصب ولا يطئون موطئا يغيظ الكفار ولا ينالون من عدو نيلا الا كتب لهم به عمل صالح ان الله لا يضيع أجر المحسنين) .

في رمضان ينبغي أن تصفو النفوس وتتطهر القلوب من الغل والبغضاء ، ففيه ينادى منادٍ (يا باغي الخير أقبل ، ويا باغي الشر أقصر) وفيه تنزل رحمة الله ويستجيب الله الدعاء ويغفر الخطايا .

حبذا لو انعقدت فيه الندوات والحلقات لتدارس القرآن وسنة خير الأنام ، بل ان على كل أسرة ان تتذاكر أمور دينها وان تجعل من وقتها ما تستمطر به رحمة ربها وخيراته التي بها تطمئن القلوب وتصفو الأنفس وتسخو الأيدى بالبر والخير والعطاء ، فتنتشر المودة والألفة ، وتندفع الحاجة وتتوثق أواصر المجتمع الاسلامى ، بل والانسانى .

وهكذا كان احياء رمضان بالعبادة وتلاوة القرآن ومداومة الاحسان سنة رسول الله ﷺ وأصحابه .

ان الصوم سر بين المسلم وربه ، فهو عبادة لا يدخلها الرياء ومن ثم كان على ما وصفه الحديث القدسى الذى ثبت فى البخارى ومسلم : (قال الله عز وجل : كل عمل ابن آدم له الا الصوم فانه لى وانا اجزى به ، والصيام جنة فاذا كان يوم صوم أحدكم فلا يرفث ولا يصخب ولا يجهل ، فان سابه أحد أو شاتمه فليقل انى صائم) .

هذا الصوم وقاية من الآثام والاجرام قولا وفعلا، فهو حصن للمسلم ، وهو وسيلته الى اعتياد الاستقامة والترفع عن الدنايا ، هو رياضة بدنية ونفسية وتربية خلقية ، وهو قوة تدعو الى الحزم والى الجزم .

تعالوا أيها المسلمون ونحن فى غرة هذا الشهر المبارك نتعهد القرآن بالحفظ والتلاوة والتدبر فى آياته ، والعمل بأحكامه والجلوس الى مائدة الله التى لا ينفد خيرها .

تعالوا نتخذه شهرا لوقف الاسراف فى الطعام والشراب ، ولا نجعله موسما للموائد الزاخرة بما يثقل البطون ويمرض الأجساد ويتلف الأموال .

تعالوا : نتخذه موسما لعلاج السرف والترف ، فنوفر لبلادنا ولأنفسنا الكثير من المنافع والمرافق ونرفع عن كاهلنا عبء هذه الديون التى قد استمرأناها واسترسلنا فيها .

ها هو ذا شهر رمضان اتخذوه موسما للاقلاع عن سىء العادات ، وصوموه احتسابا لربكم ، وقوموه احسانا لعاقبتكم ، وتوادوا فيه ، وتحابوا واكتسبوا فيه بعبادتكم الصفاء والنقاء ، فان الله طيب لا يقبل الا طيبا .

تعالوا نستمع الى وصية رسول الله ﷺ لمعاذ بن جبل رضي الله عنه لنأخذ انفسنا بها فى هذا الشهر المبارك أملا فى رضوان الله وهدايته قال :

« الا ادلك على ابواب الخير؟ قلت بلى يا رسول الله . قال : الصوم جنة ، الصدقة تطفئ الخطيئة كما يطفئ الماء النار وصلاة الرجل فى جوف الليل ثم تلا « تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا ومما رزقناهم ينفقون فلا تعلم نفس ما اخفى لهم من قرة اعين جزاء بما كانوا يعملون .

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ليلـــة القـــدر

ليلة القدر . هى ليلة الشرف العظيمة . وليلة الفضل الوافر جعلها الله خيرا من الف شهر . وجعلها مباركة طيبة بسبب نزول القرآن الكريم فيها .

يقول الله تعالى « انا انزلناه فى ليلة القدر . وما أدراك ما ليلة القدر . ليلة القدر خير من الف شهر تنزل الملائكة والروح فيها باذن ربهم من كل أمر سلام هى حتى مطلع الفجر» ويقول تعالى : «حم . والكتاب المبين انا انزلناه فى ليلة مباركة انا كنا منذرين » .

وحديث القرآن الكريم عن ليلة القدر أكبر برهان على علو قدرها . وعظم الخير فيها . فقد باركها الله . وفيها تنزل الملائكة ومعهم الروح الأمين جبريل قائلة هل من داع فيستجاب له : هل من مستغفر فيغفر له . وهكذا هى سلام دائم حتى مطلع الفجر .

ومن الله احياء ليلة القدر لتذكر نعمه على عباده وبخاصة تلك التى كانت فيها . وهى نزول القرآن الكريم يقول النبى ﷺ من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه .

تحرى ليلة القدر :

هناك اقوال كثيرة عن تحديد ليلة القدر لكن لمشهور هو انها فى رمضان وفى العشر الأواخر منه . والمسلم عليه أن يتحرى ليلة القدر لاحيائها بالطاعة والقيام وقراءة القرآن الكريم وأحاديث النبى ﷺ محدد للمسلمين مظان ليلة القدر .

يقول النبى ﷺ : تحروا ليلة القدر فى العشر الأواخر من رمضان .

يروى ابن عمر رضى الله عنهما ان رجالا من اصحاب النبى رأوا ليلة القدر فى المنام فى السبع الأواخر . فقال رسول الله ﷺ : أرى رؤياكم قد تواطأت فى السبع الأواخر . فمن كان متحريها فليتحرها فى السبع الأواخر .

ويقول النبى ﷺ : انى رأيت ليلة القدر ثم أنسيتها فالتمسوها فى العشر الأواخر فى الوتر .

واحياء ليلة القدر سنة . وعلى المسلم أن يكثر فيها من الدعاء . تقول السيدة عائشة رضى الله عنها انها سألت رسول الله فقالت يا رسول الله ان علمت ليلة القدر . ما اقول فيها ؟ قال : قولى اللهم انك عفو تحب العفو فاعف عنى . ويقول النبى ﷺ « اذا كانت ليلة القدر نزل جبريل عليه السلام فى كبكبة من الملائكة يصلون ويسلمون على كل قائم وقاعد يذكر الله تعالى » .

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الهوى يصد عن الحق...

قال عمر بن الخطاب رضي الله عنه :

أقدعوا (امنعوا) هذه النفوس عن شهواتها . فإنها طلعة تنزع إلى شر غاية ، إن هذا الحق ثقيل مرى (كالمرى في إصلاح البدن) وإن الباطل خفيف وبئ (وخيم يمرض آكله) وترك الخطيئة خير من معالجة التوبة ، ورب نظرة زرعت شهوة ، وشهوة ساعة أورثت حزناً طويلاً .

وقال علي بن أبي طالب رضي الله عنه :

أخاف عليكم اثنين : اتباع الهوى ، وطول الأمل . فإن اتباع الهوى يصد عن الحق ، وطول الأمل ينسي الآخرة .

وقال الشعبي : إنما سمي الهوى لأنه يهوي بصاحبه .

وقال أعرابي : الهوى هوان (ذل وخزي) ولكن غلط باسمه ، فأخذه الشاعر وقال :

إن الهوان هو الهوى قلب اسمه ... فإذا هويت فقد لقيت هوانا

وقيل في منثور الحكم : من أطاع هواه أعطى عدوه مناه . (أدب الدنيا والدين)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائماً أبداً ... على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته ... لكل هول من الأهوال مقتحم

Transliteration	Translation	Arabic
al-lainy-yukh-ri-jal-laa-hu aḍ-ghaa-na-hum.	that Allah will not draw forth their rancour (to light)?	أَن لَّن يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ۝
30. *Wa lau na-shāā-u la-a-rai-naa-ka-hum*	30. If We so willed We could surely show them to you	وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ
fa-la-'a-raf-ta-hum bi-see-maa-hum.	so you would recognise them by their faces	فَلَعَرَفْتَهُم بِسِيمَاهُمْ
Wa la-ta'-ri-fan-na-hum fee laḥ-nil-qaul.	and would indeed recognise them by the tone of (their) speech.	وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ
Wal-laa-hu ya'-la-mu a'-maa-la-kum.	And Allah knows your deeds.	وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ۝
31. *Wa la-nab-lu-wan-na-kum ḥat-taa na'-la-mal-mu-jaa-hi-dee-na min-kum waṣ-ṣaa-bi-ree-na*	31. And We shall indeed try you until We know the valiently struggling and the patiently persevering among you	وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ
wa nab-lu-wa akh-baa-ra-kum.	and shall test your reports (concerning your deeds).	وَنَبْلُوَ أَخْبَارَكُمْ ۝
32. *In-nal-la-zee-na ka-fa-roo wa ṣad-doo 'an sa-bee-lil-laa-hi wa shāāq-qur-ra-soo-la*	32. Surely those who disbelieved and hindered (people) from the way of Allah and opposed the Messenger	إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ
mim-ba'-di maa ta-baiy-ya-na la-hu-mul-hu-daa lainy-ya-ḍur-rul-laa-ha shai-aa.	after the guidance had become clear to them shall not harm Allah at all	مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا
Wa sa-yuḥ-bi-ṭu a'-maa-la-hum.	and soon He shall forfeit their deeds.	وَسَيُحْبِطُ أَعْمَالَهُمْ ۝
33. *Yāa-aiy-yu-hal-la-zee-na aa-ma-nōo a-ṭee-'ul-laa-ha wa a-ṭee-'ur-ra-soo-la wa laa tub-ṭi-loo a'-maa-la-kum.*	33. O you who believe! Obey Allah and obey the Messenger and do not make your deeds vain.	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
23. *U-laa-i-kal-la-zee-na la-'a-na-hu-mul-laa-hu fa-a-ṣam-ma-hum wa a'-maa ab-ṣaa-ra-hum.*	23. They are those that Allah has cursed them, then made them deaf and blinded their eyes.	أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾
24. *A-fa-laa ya-ta-dab-ba-roo-nal-qur-aa-na am 'a-laa qu-loo-bin aq-faa-lu-haa.*	24. So do they not reflect on the Qur'an, or are there locks on (their) hearts?	أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾
25. *In-nal-la-zee-nar-tad-doo 'a-laa ad-baa-ri-him-mim-ba'-di maa ta-baiy-ya-na la-hu-mul-hu-daash-*	25. Surely, those who have turned their backs after the guidance has become clear to them,	إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى
shai-ṭaa-nu saw-wa-la la-hum. wa am-laa la-hum.	Satan seduced them and gave them false hope.	الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾
26. *Zaa-li-ka bi-an-na-hum qaa-loo lil-la-zee-na ka-ri-hoo maa naz-za-lal-laa-hu*	26. This is because they (the hypocrites) said to those (i.e. the Jews and the Christians) who were averse to what Allah had sent down:	ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ
sa-nu-ṭee-'u-kum fee ba'-ḍil-amr.	We shall obey you in some matters,	سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ
Wal-laa-hu ya'-la-mu is-raa-ra-hum.	and Allah knows their secret parleys.	وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
27. *Fa-kai-fa i-zaa ta-waf-fat-hu-mul-ma-laa-i-ka-tu yaḍ-ri-boo-na wu-joo-ha-hum wa ad-baa-ra-hum*	27. Then how will it be when the angels take out their souls, beating their faces and their backs?	فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾
28. *Zaa-li-ka bi-an-na-hu-mut-ta-ba-'oo maa as-kha-ṭal-laa-ha wa ka-ri-hoo riḍ-waa-na-hoo*	28. That is because they followed what displeased Allah and hated His pleasure.	ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ
fa-aḥ-ba-ṭa a'-maa-la-hum	So He (Allah) forfeited their deeds.	فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾
RU-KOO' 4	SECTION 4	رکوع ٤
29. *Am ḥa-si-bal-la-zee-na fee qu-loo-bi-him-ma-ra-ḍun*	29. Do they who have disease in their hearts think	أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

19. *Fa'-lam an-na-hoo lāa i-laa-ha il-lal-laa-hu*

19. So, know (O Prophet) that none is fit for worship but Allah;

فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ

was-tagh-fir li-zam-bi-ka wa lil-mu'-mi-nee-na wal-mu'-mi-naat.

and seek forgiveness for your sin and for (the sins of) the believing men and the believing women.

وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Wal-laa-hu ya'-la-mu mu-ta-qal-la-ba-kum wa mas-waa-kum.

And Allah knows your movements and your resting place.

وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ۝

RU-KOO' 3 — SECTION 3 — ركوع ٣

20. *Wa ya-qoo-lul-la-zee-na aa-ma-noo lau laa nuz-zi-lat soo-rah.*

20. And those who believe say: Why is a surah not revealed?

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ

Fa-i-zāa un-zi-lat soo-ra-tum-muḥ-ka-ma-tunw-wa zu-ki-ra fee-hal- qi-taa-lu

So when a surah firm (in meaning) is revealed and fighting is mentioned therein

فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ

ra-ai-tal-la-zee-na fee qu-loo-bi-him-ma-ra-ḍuny-

you will see those who have a disease in their hearts

رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

yan-ẓu-roo-na i-lai-ka na-ẓa-ral-magh-sheey-yi 'a-lai-hi mi-nal-maut. Fa-au-laa la-hum.

looking at you with the look of one who has fainted from (the fear of approaching) death; So woe is to them.

يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ۝

21. *Ṭaa-'a-tunw-wa qau-lum-ma'-roof.*

21. Obedience and a gentle word (are better).

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ

Fa-i-zaa 'a-za-mal-amr. Fa-lau ṣa-da-qul-laa-ha la-kaa-na khai-ral-la-hum.

So when the matter is settled, it would be better for them, if they remained true to Allah.

فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ۝

22. *Fa-hal 'a-sai-tum in ta-wal-lai-tum*

22. Then, maybe if you come to power,

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ

an tuf-si-doo fil-ar-ḍi wa-tu-qaṭ-ṭi-'ōo ar-ḥaa-ma-kum.

you will make mischief in the land and break your bonds of kinship.

أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث = ṡ	ح = ḥ	ز = ż	ص = ṣ	ض = ḍ	ط = ṭ	ظ = ẓ	ع = '	ء = ' (Jeh)	
Bold	Madd	آ = āā	وٗ = ōō	ىٰ = ēē	Fine	Madd	آ = āa	وُ = ōo	ىٓ = ēe

RU-KOO' 2 (Contd.)	SECTION 2 (Contd.)	ركوع ٢ (متبع)
16. *Wa min-hum-mainy-yas-ta-mi-'u i-laik.*	16. And among them are those that give ear to you (O Prophet)	وَمِنْهُمْ مَّنْ يَّسْتَمِعُ إِلَيْكَ
Ḥat-tāā i-zaa kha-ra-joo min 'in-di-ka	until, when they go out of your audience,	حَتّٰىٓ إِذَا خَرَجُوْا مِنْ عِنْدِكَ
qaa-loo lil-la-zee-na oo-tul-'il-ma maa-zaa qaa-la aa-ni-faa	they say to those who have been given knowledge: What did he say just now?	قَالُوْا لِلَّذِيْنَ أُوْتُوا الْعِلْمَ مَاذَا قَالَ اٰنِفًا
U-lāā-i-kal-la-zee-na ṭa-ba-'al-laa-hu a'-laa qu-loo-bi-him wat-ta-ba-'ōo ah-wāā-a-hum.	They are those whose hearts Allah has sealed and they have followed their lusts.	أُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَاتَّبَعُوْٓا أَهْوَآءَهُمْ
17. *Wal-la-zee-nah-ta-dau zaa-da-hum hu-danw-*	17. And those who follow guidance, He (Allah) increases them in guidance	وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى
wa aa-taa-hum taq-waa-hum.	and grants them their protection (from evil).	وَّاٰتٰهُمْ تَقْوٰىهُمْ
18. *Fa-hal yan-ẓu-roo-na il-las-saa-'a-ta*	18. So do they look only for the Hour (of Doom)	فَهَلْ يَنْظُرُوْنَ إِلَّا السَّاعَةَ
an ta'-ti-ya-hum bagh-tah	that it should overtake them suddenly?	أَنْ تَأْتِيَهُمْ بَغْتَةً
Fa-qad jāā-a ash-raa-ṭu-haa.	And its signs have indeed come.	فَقَدْ جَآءَ أَشْرَاطُهَا
Fa-na-naa la-hum i-zaa jāā-at-hum zik-raa-hum.	so of what use will be their rememberance of it when it (the Hour of Doom) overtakes them?	فَأَنّٰى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ

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SADAQA-TUL-FITR

Sadaqa-tul-Fitr is the alms or charity that becomes due at pre-sunrise (*Fajr*) Prayer on the day of *'Id-ul-Fitr*. It is preferable to disburse this charity before proceeding for *'Id-ul-Fitr* Prayer. Failing this, it can be distributed afterwards.

UPON WHOM DUE

Sadaqa-tul-Fitr is due from any Muslim on whom Zakat is due. It is also payable by one from whom Zakat may not have yet become due but who possesses goods in excess of his needs that are, in course of time, liable to Zakat whether one year has passed on it or no.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakaat or *Sadaqa-tul-Fitr*.

If someone possesses property in excess of his needs but is at the same time indebted, then *Sadaqa-tul-Fitr* becomes due if after offsetting the amount of debt, so much is left as will attract payment of Zakat, otherwise not.

If one pays *Sadaqa-tul-Fitr* during Ramazan, he is not required to pay it again on *'Id-ul-Fitr* day

Sadaqa-tul-Fitr is due from self as well as on behalf of each of one's minor children. Major children are required to pay on their own behalf. However, if a minor child is in possession of so much property on which *Sadaqa-tul-Fitr* is due, it should be paid out of it.

Sadaqa-tul-Fitr is essential even if one did not observe Ramazan fasting for any reason.

QUANTUM

Sadaqa tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, it should be 1.67 kilo, or to be on the safe side 2 kilos, in weight. If barley or its flour is given, it should be double of the quantity prescribed for wheat.

If it is proposed to give *Sadaqa-tul-Fitr* in cash, it should be equivalent of the value of the prescribed quantities of foodgrain converted at the ruling market price.

If any foodgrain other than wheat or barley is to be given, its value should be equated to the value of the prescribed quantities of wheat or barley.

DISTRIBUTION

Sadaqa-tul-Fitr of one person may be given to any one person or several perosns Conversely, that of several persons can be given to only one Those entitled to take Zakat are eligible to take *Sadaqa-tul-Fitr*, also.

The above questions are dealt with in the light of Hanifite Fiqh. There may be other points of detail which the reader may refer for clarification to a Islamic scholar or to our Darul Ifta

---

AL-HADIS: Hazrat Usman (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

* * * *

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported Allah's Messenger (*Sallallahu 'alaihi wa sallam*) as saying that Allah, the Most High, observed: I am for my servant as he thinks of Me and I am with him when he remembers Me. So if he remembers Me in his mind I also remember him in My Mind and if he remembers me in assembly. I also remember him in the assembly much better than him. (Agreed).

* * * *

MUSLIMS IN SOUTH AMERICA

There are about two million Muslims living in various countries of South America. 45 percent of them live in Brazil, 20 percent of them are in Argentina and the remaining 20 percent are scattered over various countries including Chile, Peru, Ecuador, Venezuela, Colombia, Paraguay and Bolivia. There are 30 mosques in 20 cities of Brazil and 7 mosques and other Islamic organizations in different cities of Argentina.

Almost in every capital of South American countries there is a central mosque and an Islamic centre for providing facilities for Islamic education and carrying out other religious obligations Prominent, among these centres are the ones established in Colombia, Bolivia, Paraguay and Venezuela.

The Rector of the Azhar University of Egypt has already initiated arrangements to send delegations comprising readers of the holy Qur'an and qualified preachers to Brazil and other countries of South America for guiding Muslims in carrying out their religious duties during Ramadan. Some of the delegations have already arrived in Brasilia, Buenos Aires and Sao Paulo and the World Muslim League has provided services of Imams and other Ulema to meet the religious requirements of the Muslims during Ramadan.

90 percent of the Muslim immigrants in South America are from Syria, Lebanon and Palestine.

Courtesy: ARAB NEWS

2. Complete Protection from sinful acts.

3. Punctual Presence at congregational prayers, and maximum opportunity to recite Qur'an Majeed and to offer '*nafl*' (supererogatory) paryers.

4. Honoured status of being a guest of Allah (since a mosque is the House of Allah), for the days and nights of *I'tikaaf*.

Allah has promised a great many rewards for a *Mu'takif* (one who observes *I'tikaaf*).

Types of I'tikaaf: *I'tikaaf* is of three types—*Waajib* (obligatory) *Sunnat-i-Muak-kadah* (Prerogatory) and *Mustahab* (Superrogatory).

I'tikaaf-i-Waajib or *I'tikaaf-i-Nazr:* is observed to fulfil a vow made by way of thanks-giving after one's prayer has been granted. If someone offers to observe *I'tikaaf* for a fixed number of days, say three days, *I'tikaaf* for the number of days as resolved, becomes *Waajib*. One should resolve to observe *I'tikaaf-i-Waajib* for at least one full day because fasting is an essential requirement for this type of *I'tikaaf*.

I'tikaaf-i-Sunnat Muakkadah is obearved for the last 9/10 days of Ramazan, from the evening of the 20th Ramazaan upto the evening of the 29th or 30th when the Shawwaal moon is sighted. It is also known as *Sunnat-i-Muakkadah*. *'alal-Kifaya*. because a few persons from a locality can offer it on behalf of all of its residents.

Mustahab I'tikaaf can be observed for any length of time, fasting is not essential for it. While entering a mosque for daily prayers or even otherwise, one can resolve for *I'tikaaf* for the time one remains in mosque.

Ladies can observe *I'tikaaf* by confining themselves to a corner of the house, after making a firm resolve fot it. They can leave their place to answer the calls of nature and/or for an obligatory bath. When the menses start, *I'tikaaf* is to be given up forthwith.

Essentials of I'tikaaf: A *Mu'takif* must be—

— a Muslim,

—a sane person,

—free from *Hadas-i-Akbar*, that is, should be ritually clean from pollution resulting from sexual intercourse or otherwise; a lady *Mu'takif* should also be free from menstruation.

2. Intention (*Niyyat*) for *I'ikaaf* made either in mind or in words before entering a mosque for the purpose.

The above conditions are common to all types of *I'tikaaf*, Fasting is essential in addition for *I'tikaaf-i-Waajib*. as also for *I'tikaaf Sunnat-Muakkadah*.

What is Commendable during *I'tikaaf*:

— Recitation of Qur'an Majeed.

— Recitation of Durood Shareef (invocation of blessings fo the Holy Prophet (*Sallallahu 'alahi wa sallam*).

— Studying of and instruction in religious literature.

— Offering good advice or giving sermons to Muslim brethren.

— Selection of a mosque for *I'tikaaf* where *Juma'* (Friday) prayers are held.

A *Mu'takif* is not to come out of the mosque during *I'tikaaf* except for some genuine reason such as:—

— Visiting his house for (a) answering the call of nature, or (b) performing an obligatory bath, if these facilities be not available by the saide of the mosque. If a *Mu'takif* owns or has rented two houses, he shoud go to the house which is nearer to the mosque.

— Going to *Jami'* masjid for *Juma'* (Friday) prayer if it is not held in the mosque where he is in *I'tikaaf*, and returning without undue delay. He should preferably leave his mosque at *Zawaal* (the time when the sun crosses the Meridian) or soon thereafter to reach the *Juma'* masjid, just in time to offer four *rak'ats* of *Sunnah* preayer before the Juma' sermon, Khutbah.

A *Mu'takif* can follow the normal routine of his life. He can eat and drink (outside the hours of fasting) and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him. He can attend, while in the mosque, to his private and professional work which needs his immediate attention. He can also join (or lead) funeral prayers if he had them in mind when making his resolve for *I'tikaaf*.

What Nullifies I'tikaaf:

— Coming out of the mosque deliberately or leaving it for some genuine reason upheld by *Shari'ah* but staying out for an unduly long period.

— Leaving the mosque due to fear or illness.

— Make love.

No *'Qaza'* (compensatory) *I'tikaaf* is necessary for *I'tikaaf Sunnat-i-Muakkidah* and *I'tikaaf i-Nafl* if the same happen to become nullified. But observance of *'Qaza' I'tikaaf* for a nullified *I'tikaaf-i-Waajib*, is essential.

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* forbade two bargains in one sale.

(Malek, Tirmizi, Abu Daud, Nisai.)

* * * *

AL-HADIS: Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* used to store up nothing for the morrow. (Tirmizi.)

8. **Nooran**—(Light) and follow the Light which is sent down with him....(7:157).
....but we have made the (Qur'an) a Light, wherewith We guide such of our servants as We will;....(42:52).
9. **Basaair**—(Rational Reflections). This is (nothing but) Lights from your Lord, and Guidance, and Mercy, for any who have Faith. (7:203).
10. **Qur'aanan Arabiyyan**—(Arabic citation). We have sent it down as an Arabic Qur'an... (12:2).
11 **Baseeratin** — (Mental vision, Keen insight) Say Thou: "This is my Way! I do invite unto God,—on evidence clear as the seeing with one's eyes,—I and whoever follows me. Glory to God! and never will I join gods with God (12:108).
12. **Balaaghun linnaas**—(Proclamation). Here is a Message for mankind: let them take warning there-from....(14:52).
13. **Az-zikr**—(Remembrance, Invocation). We have without doubt, sent down the Message: and We will assuredly guard it (from corruption). (15:9).
14. **Qur'an al-Azeem** — (Magnificent, August). And we have bestowed upon thee the Seven oftrepeated (Verses) and the Grand Qur'an. (15:87).
15. **Hudan wa Rahmatan**—(Right guidance and Mercy). And we sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe. (16:64).
16. **Tibyaanan**—(Exposition. Good news)....and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims' (16:89).
17. **Shifaa** — (Healing Remedy, Gratification). We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe;....(17:82).
18. **Qayyeman** — (Straight, Valuable). He hath made it straight (and clear) in order that He may warn (the godless).... (18:2).
19. **Al-Haqqun** — (Truth, Real, Imperative) Say, "The Truth is from your Lord"... (18:29).
20 **Al-Furqaan**—(Criterion Evidence). Blessed is He Who sent down the Criterion....(25:1)
21. **Tanzeel** — (Revelation, Inspiration). Verily this is a Revelation from the Lord of the Worlds: .. (26:192)
22 **Quran-il Hakeem**—(Judicious, Wise). By the Qur'an, full of Wisdom. (36:2).
23 **Imaam-im-Mubeen** — (Clear). and of all things have We taken account in a clear Book (of evidence). (36:2).
24. **Basheeran wa Nazeera** — (Herald, Harbinger of good news and warning). A Book, whereof the verses are explained in detail —a Qur'an in Arabic, for people who understand, giving good news and admonition....(41:4).
25. **Kitaabun Azeezun** — (Mighty Venerable) Those who reject the Message when it comes to them (are not hidden) from Us. And indeed it is a Book of Exalted power, (41:41).
26. **Roohan**—(Soul, Breath of life). And thus have We, by Our Command, sent Inspiration to thee;....(42:52).
27. **Aliyyun**—(Exalted, Sublime, Supreme). And verily, it is in the Mother of Book, in Our Presence, high (in dignity), full of wisdom. (43:4).
28. **Zikrun** — (Message). The (Qur'an) is indeed the Message, for thee and for thy people, and soon shall ye (all) be brought to account. (43:4).
29. **Qur'aanun Kareem** — (Munificent, Gracious). That this is indeed a Qur'an most honourable, (56:77).
30. **Tazkira** — (Momento). But verily this is a Message for the God-fearing (69:48).
31. **Qur'aanan 'Ajaban** — (Marvellous, Remarkable) .... They said, "We have really heard a wonderful Recital." (72:1).
32 **Qur'aanun Majeedun** — (Glorious) Splendid, Famous Nay, this is a glorious Qur'an. (85:21).

I'TIKAAF

I'tikaaf is one of the devotional duties pertaining to the month of Ramazan *I'tikaaf* in this context means: "Confining oneself in the House of Allah — a mosque, from the afternoon of the 20th of Ramazan (a little before sunset) till the appearance of the Shawwaal moon. The mosque should be one where congregational prayers are regularly held five times a day. One should enter the mosque with the express intention of *I'tikaaf*.

A few of the blessings of *I'tikaaf* are—

1. Full time remembrance of Allah by staying in the seclusion of a mosque.

"On no soul does God place a burden greater than it can bear...." (2:286).

Accordingly, although there can be no laxity in so far as the obligation of fasting is concerned, there are facilities provided for one who may be sick or on a journey. Qur'an Majeed says:

> "....But if any one is ill, or on a jurney, the prescribed period (of fasting should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties...." (2: 185).

Night of Power: Besides the injunction about obligatory revelation of Qur'an Majeed and fasting, there is yet another blissful event associated with the month of Ramazaan. It is the Night of Power which is described in Qur'an Majeed as follows:

> '-We have indeed revealed this (Message) in the Night of Power: And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the angels and and the Spirit, by God's permission, on every errand: Peace!....This until the rise of Morn!" (97:1-5).

The Night of Power is the crowning glory of Ramazaan. Hazrat 'Ayesha (*Razi Allahu 'anha*) reported that the Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: "Search for the Night of Power in an odd night out of the last ten nights of Ramazaan." (Bukhari). The consensus is that it is the twentyseventh night of Ramazaan.

This Night is associated with night vigil and devotional worship which stir up pious feelings and the soul tends to sour to attain nearness to God. Hazrat 'Ayesha narrated:

> "I asked 'O Messenger of Allah Tell me, if I were to find a night to be the Night of Power, what should I recite therein? The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said: 'Recite! O Allah You are forgiving, You love forgiveness, so forgive me'." (Bukhari)

May Allah help us to earn the blessings of Ramazaan fasting, reading of Qur'an Majeed, and the Night of Power. Ameen!

—:0:—

AL-QUR'AN

QUR'AN MAJEED AND ITS ATTRIBUTIVE NAMES

We, as Muslims, claim to have first hand information on matters moral and material. We speak from the Book which is at once authentic, imperative and conclusive. It tells us all that is good for us to know. It speaks of the creation of man and the Universe, of heaven and the earth and their respective function, place and position. Above all it tells us of One Supreme Being Allah and the laws governing His creation. It tells us of the Apostles — from the first (Adam — *alaihis salaam*) to the last Muhammad *(Sallallahu 'alaihi wa sallam)* —the Book and Scriptures, the people who have gone by and the fate that befell those who rejected the Apostles because of their vanity or obstinacy. It contains all that is necessary for our guidance in this world from "the smallest" **(asghar)** to the greatest **(akbar)** and from what is "fresh and tender" **(rathun)** and what is "dry and acid" **(yaabisun)** to enable us to draw our lessons and to model our lives to the pattern which is safe and sound for us.

The Holy Qur'an has therefore, many names based on its different aspects and attributes: some of which are given below (with chapter and verse)—

1. **Al-Kitaabu** — (Book, Record, Document of assured certainty). This is the book in it is guidance sure, without doubt...." (2:2).
2. **Habl** — (Bond, Cord) And hold fast, all together, by the Rope which God (stretaches out for you) ...(3:103).
3. **Bayaan ul-linnaas** — (Declaration, Manifestation for mankind). Here is a plain statement to men....(3.138).
4. **Hudaaw wa Mauizatun**—(Right guidance and Spiritual) a guidance and instruction to those who fear God! (3:138).
5. **Burhaan**—(Proof, Evidence) O mankind! Verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) *manifest*. (4:174).
6. **Musaddiqun wa-Muhaiminun**— (Corroborator, Guardian, Protector). To thee We sent the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. (5:48).
7. **Mubaarakun**—(Blessed). And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy: (6:155).

AL-QUR'AN

SPIRITUAL EFFECTS OF FASTING

Fasting is an ancient and universal practice. The Celts, the Romans, the Babylonians, and the Assyrians practised fasting. The Cynic, Stoic, Pythogorian, and Neoplatonic philosophers commended fasting. The followers of Hinduism, Jainism, Budhism, Confucianism, and Zorastrianism practise it. The Jews observe an annual fast on the day of atonement in commemoration of the descent of Moses from Sinai after spending forty days of fast in order to be able to receive revelation Jesus observed fast for forty days in the desert and commanded his followers to fast. In brief, the practice of fasting has been common in one form or the other in all human societies.

Before the advent of Islam, fasting was resorted to by way of repentance or penance, or as a mark of mourning, or to celebrate some particular occasion, or to ward off an apprehended danger, or to control a prevailing epidemic, or to gratify and please a deity or to put pressure to achieve a certain desired end. The form of fasting also differed. For example, Jews ate only in twenty-four hours. Among Hindus, the restriction applies only to cereals whereas eating of fruits or taking of liquids during fasting is not prohibited. In fact, in ancient faiths and creeds, the objects of fasting were very limited, the intention generally being self-mortification, asceticism, or the satisfaction of some superstitious urge.

DIVINE REVELATIONS: Ramazaan is the month of fasting in Islam. The blessings of this month, the ninth of the Islamic calendar, are manifold. It is the month of special worship, patience, compassion, and spiritual elevation. Its greatness is manifest in the fact that Almighty God chose it for the revelation of His Scriptures from time to time

Abraham (Ibrahim *alaihis salaam*) received scriptures on the first or third of Ramazaan, David (Dawood *alaihis salaam*) on the twelfth or the eighteenth, Moses (Musa *alaihis salaam*) on the sixth, and Jesus (Esa *alaihis salaam*) on the twelfth or the thirteenth of this month.

It was in the very month of Ramazaan that Qur'an Majeed, the last revealed Book, started descending upon Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Qur'an Majeed testifies:

> "Ramadhan is the month in which was sent down the Qur'an, as a guide to mankind ....(2:185).

Fasting in Islam: Ramazaan was also chosen by God for the observance of month-long obligatory fasting by the Muslims in order to be self-restraint. In the words of Qur'an Majeed,

> ".....So every one of you who is present (at his home) during that month (Ramazaan) should spend it in fasting...." (2:185).
>
> "O you who believe! Fasting is prescribed to you as it was prescribed to those who preceded you, that you may learn self-restraint, for a fixed number of days...." (2: 183-184).

The purpose of fasting in Islam is self-righteousness; Like all other virtues God willed to perfect in Islam the institution of fasting too. It constitutes one of the Five Fundamentals of Islam. Fasting is a duty unto God. Common practices have been prescribed so that, besides individualistic virtues, Islamic fasting leads to collective righteousness.

Merely to go without food or drink for a certain prescribed period of time is not the end-all and be-all of Islamic fasting. This much is only the body, and not the soul, of fasting. This much could at times mean a mere curative treatment for an ailing body On the other hand, the human soul as well needs cure for the sake of its health and well-being. The discipline and routine of Islamic fasting caters also for such need of the soul. This is the spirit of fasting in Islam and in it lies the difference between Islamic and non-Islamic institution of fasting.

The practices of Islamic fasting are designed to divert human mind towards righteousness through a process of self-denials. Fasting constitutes a process of self-purification, self-righteousness, and spiritual development of one's self.

Fasting in Islam is not prescribed to cause undue hardship. The Divine principle, as specified in Qur'an Majeed, is:

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to Traditionists. Prophet Abraham (Ibrahim *alaihis salaam*) received Scriptures on the 1st or 3rd of Ramazaan; Prophet David (Dawood *alaihis salaam*) on the 12th or 18th; Prophet Moses (Musa *alaihis salaam*) on the 6th ; and Prophet Jesus ('Isa *alaihis salaam*) on the 12th or 13th.

It was in this very month that the sending down of Qur'an Majeed to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) commenced and then its gradual revelations continued for twenty-three years. Qur'an Majeed testifies:

> "Ramadhan is the month in which was sent down the Qur'an, as guide to mankind...." (2:185).

———:o:———

AL-QUR'AN

BLISS OF RAMAZAAN

Ramazaan is the ninth month of the Islamic calendar. It is known as *the month of fasting*. Fasting was practised in various faiths and creeds even before Islam and it was ordained in various revealed religions.

Jews observe an annual fast on the day of atonement in remembrance of the descent of Prophet Moses (Musa *alaihis salaam*) from Mount Sinai after forty days of fasting so as to be able to receive revelation. Prophet Jesus ('Isa *alaihis salaam*) observed fast for forty days in the desert and commanded his followers to fast.

Before the advent of Islam, fasting was resorted to by way of repentance or penance, as a mark of mourning, to celebrate a particular occasion, to ward off some apprehended calamity, to control a prevailing epidemic, or to please an assumed deity.

The form and routine of fasting has varied from people to people. For example, Jews take meal only once in twenty-four hours. The restriction among Hindus is confined to cereals, whereas eating of fruits or taking of liquids during fasting is not prohibited. In fact, the objects of fasting in ancient faiths and creeds were limited. The intention generally was self-mortification, fulfilment of some superstitions, to please idols or dreaded deities, to observe a ritual, or to satisfy one's ascetic urge.

FASTING IN ISLAM

Like other virtues, Allah willed to perfect in Islam the institution of fasting too. Piety has been laid down as the basis of fasting in Islam. Qur'an Majeed ordains: Fast so that "you may learn self restraint." (2:183 and 187). Abstinence from food, drink, or sex constitutes discipline of the body. This much comprises only the physical aspect of fasting. However, the concept of piety goes beyond the negative physical restraints. It also calls for a *positive discipline* of the soul under a process of self-purification by means of constancy in daily and nightly acts of worship, on top of the physical self-abnegations.

INJUNCTION OF QUR'AN MAJEED

The *limits prescribed* by Allah and defined in Qur'an Majeed in connection with fasting permits approach to one's wife on the night of the fasts. To eat and drink until appearance of the white thread of dawn as distinct from its black thread is also permissible. Then one has to complete his fast till the night appears. (2:187).

The emphasis is on self-righteousness. The entire ordeal is such that a normal healthy human being can reasonably withstand. The motto of Qur'an Majeed is:

> "On no soul does Allah place a burden greater than it can bear....". (2:286)

Accordingly, although there can be no laxity in so far as the obligation of fasting is concerned, there are facilities provided for one who may be sick or on a journey. Qur'an Majeed says:

> "....But if any one is ill, or on a journey, the prescribed period (of fasting should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties...." (2:185)

Fasting in Islam is intended to keep a person away from indulgence or material pleasure seeking. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said:

> "If one did not abstain from can't and lies during the fast, Allah has no need for his starvation." (Bukhari).

Islam does not, however, enjoin courting of undue hardship by the persons observing fast. Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* did not like monastic ways and therefore discouraged them The Arabs had long been used to observe fasting for several days without breaks. Certain Companions (*Razi Allahu 'anhum*) showed inclination to doing the same, but they were sternly forbidden. Hazrat 'Abdullah bin 'Umar (*Razi Allahu 'anhu*) had leaning towards ascetic ways. He made a resolve to fast all day and to pray all night for the whole of his life Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* admonished him this: "You owe a duty to your body, to your eyes, and to your wife. Three days' fasting each month is quite enough." 'Abdulah said: "I have strength for more than that." "Well then," suggested Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* "let it be the third day (that is after every two days)." 'Abdullah said: "I am strong enough to stand more than that." Kind Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* then said, "Here is the limit: Go on fasting on alternate days." (Bukhari).

THE MONTH OF REVELATION

The blessings of Ramazaan are manifold. It disciplines the body and the soul. It guides all the human senses towards virtue. It assists overcoming vices. This is the month for the downpour of Allah's bountiful blessings.

Allah chose the month of Ramazaan for the revelation of His Scriptures from time to time. According

In the name of Allah, the All-Compassionate, the Most-Merciful

FASTING IN ISLAM

All praise be to Allah for He, in His Infinite Mercy, has bestowed upon us the virtues and blessings of yet another auspicious month of Ramazaan. It is time for us to bring to the fore the spirit of fasting, prayer, and charity; and to renew the resolve to dedicate ourselves to the teachings and preachings of Qur'an Majeed and Sunnah.

Fasting in Islam is a spiritual discipline that equips Muslims with deep devotion towards God. It enervates the soul to strive to reach the highest rung of the spiritual ladder leading up to self- purification and refinement

God is Eternal and Absolute In His grace. He provides for moral and spiritual up-lift of mankind The followers of the Right Path themselves stand to gain. They do not bestow any favour on God. Similarly, those who go astray and commit evil deeds themselves face recompense of their doings. God has clarified it in Qur'an Majeed in these words:

> "If you did well, you did well for youselves/if you did evil, (you did it) against yourselves...." (17:7).

Hazrat Abu Zarr (*Razi Allahu 'anhu*) said that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) related these words of God:

> "O My servants! If those who have gone before, and those who will come after, and all men and jinn, become as pious as the most pious among you, surely that it not going to add a bit to My Divinity.
>
> O My servants! If those who have gone before, and those who will come after, and all men and jinn, become as vicious as the most vicious among you, surely that is not going to take away a bit from My Divinity.
>
> O My servants! If those who will come after, all men and jinn, gather at one spot and beg of My favour and I do grant each one his wish, it is not going to reduce My bounty any more than a droplet of water passable through the eye of a needle, can deplete the ocean.
>
> O My servants! Indeed I count your deeds and then return to you their reward in full.

Thus, he among you who is rewarded, should praise Me and he who is dealt with otherwise denounce none save his own self." (Muslim).

Fasting in Islam is a means to self satisfaction and self-righteousness. Mere hunger or thirst is not the end. It is their accompanying practices of worship and self-abandonment to the Will of God that provide the soulstirring gains which indeed, are the heart's desire of the Muslim.

Islamic fasting implies a special virtue that distinguishes it from all other types of virtues. The act of fasting is only in the knowledge of the person observing the fast and God. There is, therefore, no room for any hypocrisy about it. Hazrat Abu Hurairah (*Razi Allahu 'anhu*). reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*). related these words of God:

> "Fasting is for Me, and I shall Myself compensate it." (Bukhari, etc.).

Let us welcome this auspicious month of Ramazaan and, while it lasts, make resolve to fast and pray with utmost sincerity and devotion. May God Almighty help us. Aameen.

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) has reported that Allah's Messenger (*Sallallahu 'alaihi wa sallam*) said: Any Ummah will keep on flourishing as long as it retains the following three characteristics.

(1) they speak the truth when they lack (2) they administer Justice when they decide the affairs of the people, and (3) they are Merciful on weaklings when a request for Mercy is made. (Agreed)

* * * *

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QUR'AN MAJEED
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
INTO ENGLISH, Part 26 Chapter 47 Verses 16 to 33.

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤١ — ١٤ شوال ١٤١٣ هـ الموافق ٧ ابريل ١٩٩٣ م — العدد ٢٣

الإسلام وأثره في إسعاد الإنسانية :

— إن الاسلام هو دين الإنسانية الخالد — دين يصلح لكل زمان ومكان .

— وكتاب الله : هو الدستور السماوي الخالد لم يترك ناحية من نواحي الاصلاح الا طرقها .

الدين والعلم والمعرفة :

— أن الدين في تاريخه الطويل حاول أن يصحح فكر الانسان في كثير من الاشياء المتعلقة بنفسه وبالعالم ككل

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام، فنناشدهم أن يوقروا حرمتها، من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحيم

عن عبد الله بن عمر رضي الله تعالى عنهما ، عن النبي ﷺ انه قال : ان الله عز وجل كتب مقادير الخلق قبل ان يخلق السموات والارض بخمسين الف سنة وكان عرشه على الماء .

(رواه مسلم)

وعن العرباض ـ بكسر العين ـ ابن سارية رضي الله عنه عن النبي ﷺ قال : انى عند الله فى ام الكتاب لخاتم النبيين ، وان آدم لمنجدل فى طينته

(رواه الامام احمد والحاكم)

فى تقدم نبوته ﷺ على نفخ الروح فى آدم ﷺ وفى كونه ﷺ خاتم النبيين .

التحرير

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعلى ذريته بعدد كل معلوم لك .

الإســـلام وأثره فى إسعـــاد الإنسانية

إن الاسلام : هو الوحيد من بين أديان السماء وقوانين الأرض : الذى قد كفل مصالح الأفراد والأمم جميعا : دينية ودنيوية على أوسع نطاق ، وصلح لذلك فى جميع الأزمنة وكافة الشعوب ، فهو ، دين الانسانية الخالد ، وذلك لما اشتمل عليه . من التعاليم السامية ، والمبادىء القويمة والارشادات الحكيمة ، والقوانين العادلة : التى أوردها فيه رب الانسانية ، لتتحقق مصالح الانسانية . . وهو وحده . بحضارته العظيمة التى نزل بها القرآن الكريم : الذى يضمن إقامة مجتمع انسانى عادل ، بعيدا عن الشره ، والأنانية ، والالتذاذ الرخيص على حساب الاخرين ، لأنه الدين الذى وضعه الله للانسانية ، ليحقق لها الخير والسعادة ، على مر الدهور والأعصار

فهو دين الحياة والاصلاح ، دين الرقى والحضارة ، دين الحق والخلود ، دين قيادة وتوجيه ، دين تكافل وتعاون ، وأخوة وتضامن ، دين يصلح لكل زمان ، ويصلح لكل مكان : الى أن يرث الله الأرض ومن عليها ، دين ارتضاه الله لنا ليكون مسك الختام لجميع الشرائع السماوية . . « اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا » . .

لقد صاغ هذا الدين المسلمين جميعا على اختلاف اجناسهم والسنتهم والوانهم : عربا وعجما فى قالب واحد ، وصهرهم فى بوتقة واحدة ، والف بين قلوبهم ، وكانوا أمة : شديدة البأس ، عظيمة القوة ، مسموعة الكلمة ، واسعة السلطان ، منهم اساتذة العالم : سياسة وعلما وأدبا ، وأئمة الفنون ، اختراعا وتطبيقا وعملا ، قلمهم يكتب فيطاع ، وحسامهم ينتضى فيهاب ، وراياتهم تخفق فوق ربا الكون ، فيجرى من تحتها العدل والسلام : فبنوا مجدا وسيادة ، وكانوا خير أمة . تمثل الشهامة والكمال والحكمة . .

لقد صار المسلمون الاوائل بفضل تمسكهم بهذا الدين القويم : بين عشية وضحاها : سادة العالم وقادة الشعوب ، لدرجة أن القائد المسلم : وقف ذات يوم أثناء الفتوحات الاسلامية على شاطىء المحيط الأطلسى : من جهة البرتغال ، ونادى فرسه : اركض يا جواد لا تقف ، ويا سيف لاتغمد ولا تكف ، فو الله لو أعلم أن هناك أرضا معمورة وراء هذا المحيط لخضت عبابه بفرسى هذا . .

وكتاب الله : وهو الدستور السماوى الخالد : لم يترك ناحية من نواحى الاصلاح : الا طرقها ، ولا نظاما من النظم الاجتماعية والسياسية والاقتصادية : إلا بينه لنا أحسن بيان : « إن هذا القرآن يهدى للتى هى أقوم ويبشر

المؤمنين الذين يعملون الصالحات أن لهم أجرا كبيرا وأن الذين لا يؤمنون بالاخرة أعتدنا لهم عذابا اليا » وقال تعالى: « قد جاءكم من الله نور وكتاب مبين . يهدى به الله من اتبع رضوانه سبل السلام ويخرجهم من الظلمات الى النور باذنه ويهديهم إلى صراط مستقيم » فهو يناديناَ : أن نخرج من الظلمات ، وأن نقبل على النور ، وأن نتلمس رضوان الله فى شريعته وحدوده وأنظمته ، لأنها وحدها : التى تهيىء لنا الحياة الطيبة ، وتضيء لنا طريق العظمة والخلود . .

فالشريعة الاسلامية : تستوعب الحياة ، وتتسع لكل الوانها ، لأنها تشريع خالد ، جاء لخير الناس وإسعادهم، وتنظيم حياتهم ،لقد أكرم الله بها عباده ، لتكون شريعة عالمية : تركز دعائمها على مصالح العباد ، فلا ضرر ولا ضرار ، ولا ضيق ولا حرج ، ولا عسر ولا إرهاق ، قال رسول الله ﷺ لمعاذ بن جبل ولأبى موسى الأشعرى لما بعثهما إلى اليمن : « يسرا ولا تعسرا ، وبشرا » ولا تنفرا ، وتطاوعا ولا تختلفا » رواه البخارى ومسلم . .
والتشريع الاسلامى : باستمرار نظمه وقوانينه المستمدة من القرآن الكريم ، والسنة النبوية : يتسع بقواعدها العامة لكل تطور فى الزمان أو المكان ، متى كان التطور إلى خير وبر ، ويضيف عند فقد النص ، القياس والاجماع ، ويقعد قاعدتين عظيمتين تتسعان بآفاقها الرحبة لكل طارىء ، على الحياة وكل جديد مستحدث قاعدتى .

(١) سد الذرائع (٢) والمصالح المرسلة . .

ومن الأصول المقررة فى منطق الاسلام : أن الله عز وجل لا تنفعه طاعة من أطاعه ، ولا تضره معصية من عصاه ، وانما شرعت الحدود والأحكام لخير الناس وأمنهم وسعادتهم . . وكان رسول الله ﷺ يكره كثرة السؤال : عن أمور الدين والتشريع ، لأنها من علامات الجمود والتزمت ، ولأنها قد تدفع : إلى تحريم أو تضييق، عن أبى هريرة رضي الله عنه قال : خطبنا رسول الله ﷺ فقال : أيها الناس قد فرض الله عليكم الحج فحجوا فقال رجل : أكل عام يا رسول الله ؟ فسكت حتى قالها ثلاثا ، فقال رسول الله ﷺ لو قلت نعم لوجبت ولما استطعتم ، ثم قال : ذرونى ما تركتكم فأنما هلك من كان قبلكم بكثرة سؤالهم ، واختلافهم على انبيائهم ، فاذا أمرتكم بشيء فاتوا منه ما استطعتم ، واذا نهيتكم عن شيء فدعوه » رواه مسلم..
وعن أبى ثعلبة قال : قال رسول الله ﷺ : « إن الله فرض فرائض فلا تضيعوها ، وحد حدودا فلا تعتدوها ، وحرم أشياء فلا تنتهكوها ، وسكت عن أشياء رحمة بكم غير نسيان ، فلا تبحثوا عنها » رواه مسلم والدار قطنى . .

وقد رغب القرآن الكريم المسلمين فى أن يجتهدوا ، وأن يستنبطوا ، وأن يسترشدوا بعلمائهم ومفكريهم ، قال تعالى . « وإذا جاءهم أمر من الأمن أو الخوف أذاعوا به ولو ردوه إلى الرسول وإلى أولى الأمر منهم لعلمه الذين يستنبطونه منهم » . .

إن الاسلام : ليس عقيدة دينية فقط ، ولا نظاما أخلاقيا فحسب ، بل هو دين ودولة : بكل ما تتسع له كلمة دولة من معنى مدلول ، إنه الشريعة التى أنزلت على معلم الانسانية ، ومنقذ البشرية محمد ﷺ . الرسول الخاتم لقيم بناء عالميا إنسانيا ، يسهم فى مد العالم باشعاعات تضيء له الطريق : إلى الخير والحق والهداية : « تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا » فالاسلام فى الحقيقة : نظام انسانى متكامل : يجمع بين الدين والدنيا ، وليس مجرد علاقة فحسب بين الانسان وربه . .

(متبع على الصفحة ٦٨)

الـدين والعلـم والمعرفـة

هناك من رأى أن الدين يخدم غرضا علميا ومعرفيا والواضح أن الدين فى تاريخه الطويل حاول أن يصحح فكر الانسان فى كثير من الاشياء المتعلقة بنفسه وبالعالم ككل ، ونلمس ذلك بوضوح فى الديانات السماوية الكبرى .

لقد حاول الدين أن يجيب عن أسئلة كثيرة طالما شغلت الانسان واقضت مضجعه ، أسئلة من هذا النوع !

من أنا ؟ وما نفسى تلك التى أشعر بها ! ما هذا العالم ؟ ماذا يعنى بالنسبة لى ؟ لم وجدت ولم أموت ؟ وما هى صفات ذلك الذى يتجاوز حدود سيطرتى وسلطانى ؟ بل ويتجاوز حدود سيطرة بنى جنسى ؟ أيوجد قادر مدبر لهذا كله ؟ . قد تتنوع الاجابات بتنوع الأديان ، ولكن الأساس فى الديانات السماوية واحد . على أن سخافة الاجابات فى بعض النظم الدينية الوضعية القديمة لا تدعو مطلقا الى الاستخفاف بالدين . « فليس من الانصاف أن تتطلب الجمال فى البذرة ، حتى ــ وان كان بعض البذور جميلا » .

أن هؤلاء الذين ينكرون الدور الذى قام الدين «عموما» فى تقديم مضمون فكرى أو عرفانى ، ينسون حقائق هامة فى غاية الوضوح والبساطة .

فالفلسفة ــ وهى الأم التى ضمت فروعا علمية كثيرة ، انفصلت عنها بعد فترة ، هذه الفلسفة لم تخرج فى تاريخها الطويل عن أن تكون اما شرحا وتحليلا وتعليلا للتراث الدينى ، وأما محاولة فاشلة أو ناجحة ــ للتوفيق بين الدين والعقل ، واما اصرار على مناهضة الدين والنيل منه . ويعنى ذلك أن الدين كان المائدة الوفيرة التى عاشت عليها الفلسفة ، وبعد ذلك لن نعلق على ما اذا كانت قد قذفت الأطباق هنا وهناك فى حركة متمردة ، أو حتى قلبت المائدة رأسا على عقب .

وهناك كثيرون فى الشرق والغرب ، قديما وحديثا ، حاولوا التقريب بين الدين والفلسفة (بعد انفصالها) عن طريق وصف كليهما بصفات متشابهة ترتبط فى اغلب الأحيان بالغاية التى يتوخاها كل منهما ومن هؤلاء فى الاسلام الشهرستانى ــ متبعا فى ذلك خطى فلاسفة الاسلام من قبله ، أذربط بين الفلسفة والدين وقارن بين موقف النبى وموقف الحكيم فقال « ولما كانت السعادة هى المطلوبة لذاتها . وانما يكدح الانسان لنيلها والوصول اليها ، وهى لاتنال الا بالحكمة فالحكمة تطلب ، اما ليعمل بها ، وأما لتعلم فقط» ثم يقارن الشهر ستانى بين الأنبياء والحكماء فيقول « الأنبياء أيدوا بامدادات روحانية لتقرير القسم العملى ، وبطرف ما من القسم العلمى . والحكماء تعرضوا لامدادات عقلية تقريرا للقسم العلمى . وبطرف ما من القسم العملى لغاية الحكيم هو أن يتجلى له نظام الكون ، بينما النبى يهمه تحقق مصالح العامة حتى يبقى نظام العالم وتنتظم مصالح العباد .

ونود أن نذكر بعض التحفظات على رأى الشهرستانى فى مثل هذه المقارنات التى يعقدها المفكرون كثيرا بين مقام النبوة ومقام الحكمة أو الفلسفة بمفهوم الحكمة .

محمود كمال جعفر

(البقية من الصفحة ٦٦)

إن الاسلام : ينظر إلى الحياة نظرة ايجابية متطورة ويحرض الانسان على أن يسير فيها متجها الى الأمام ، ويسابق قافلة الزمن ، لاحراز التقدم باستمرار ، وتحصيل المكاسب المادية والمعنوية ، وفى ذلك يقول رسول الله ﷺ «من لم يجد الزيادة فى نفسه فهو الى النقصان ، ومن كان إلى النقصان ، فالموت خير له من الحياة» ويقصد الاسلام من هذا الحديث : أن الفرد المسلم يجب أن يتطلع فى حياته إلى الأعلى والأسمى دائما ، وهو لا يريد هذا بالنسبة للفرد فحسب ، بل يريد أيضا للأمة الاسلامية : أن تكون لها مسيرة التطور فى مجالات التقدم والرقى العلمى والحضارى..

والذين يفهمون الاسلام حق الفهم : يرحبون بكل جديد . لا يتصادم مع العقيدة ، ولا تخشى منه مفسدة ، وليس هناك شىء على الاطلاق : يفيد المجتمع الاسلامى ويكون فى الوقت نفسه : مخالفا للدين : المبنى على إسعاد العباد . وتحقيق الخير والرفاهية لهم . .

عبد المنصف محمود عبد الفتاح

حق العلم ...

إن عليك فى علمك حقاً كما أن عليك فى مالك حقاً .

لا تحدث العلم غير أهله فتجهل ، ولا تمنع العلم أهله فتأثم ، ولا تحدث بالحكمة عند السفهاء فيكذبوك ، ولا تحدث بالباطل عند الحكماء فيمقتوك ، ولقد أحسن القائل :

قالوا . نراك طويل الصمت ، قلت لهم ... ما طول صمتى عن عي ولا خرس
لكنه أحمد الأشياء عاقبة ... عندي وأيسره من منطق شكس
أأنشر البر فيمن ليس يعرفه ... أم أنثر الدر بين العمى فى الغلس

ولقد أحسن صالح بن عبد القدوس فى قوله :

وإذا حملت إلى سفيه حكمة ... فلقد حملت بضاعة لا تنفق

(جامع بيان العلم)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبداً ... على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته ... لكل هول من الأهوال مقتحم

	Transliteration		Translation	Arabic
	Wa-li-ta-koo-na aa-ya-tal-lil-mu'-mi-nee-na wa yah-di-ya-kum si-raa-tam-mus-ta-qee-maa.		and that it may be a sign for the believers and He may guide you on to a right path.	وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا
21.	*Wa ukh-raa lam taq-di-roo 'a-lai-haa*	21	And (there are) other gains over which you have no power,	وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا
	qad a-haa-tal-laa-hu bi-haa		indeed Allah has control over them	قَدْ أَحَاطَ اللَّهُ بِهَا
	Wa kaa-nal-laa-hu 'a-laa kul-li shai-in qa-dee-raa.		But Allah has power over all things.	وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا
22.	*Wa-lau qaa-ta-la-ku-mul-la-zee-na ka-fa-roo*	22	Had those who disbelieve fought against you	وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا
	la-wal-la-wul-ad-baa-ra		they would have turned (their) backs	لَوَلَّوُا الْأَدْبَارَ
	sum-ma laa ya-ji-doo-na wa-leey-yanw-wa-laa na-see-raa.		then they would have found neither a protector nor a helper	ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
23.	*Sun-na-tal-laa-hil-la-tee qad kha-lat min qabl.*	23	This is the way of Allah which has been in practice before.	سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ
	Wa lan ta-ji-da li-sun-na-til-laa-hi tab-dee-laa.		and you shall never find any change in the way of Allah	وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا
24.	*Wa hu-wal-la-zee kaf-fa ai-di-ya-hum 'an-kum*	24.	And it is He Who restrained their hands from you	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ
	wa ai-di-ya-kum 'an-hum bi-bat-ni mak-ka-ta		and your hands from them in the valley of Makkah,	وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ
	mim-ba'-di an az-fa-ra-kum-'a-lai-him.		after He had given you victory over them;	مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ
	Wa kaa-nal-laa-hu bi-maa ta'-ma-loo-na ba-see-raa.		and Allah sees what you do.	وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
	wa laa 'a-lal-a'-ra-ji ḥa-ra-junw -		nor blame on the lame,	وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
	wa-laa 'a-lal-ma-ree-ḍi ḥa-raj.		nor blame on the sick,	وَلَا عَلَى الْمَرِيضِ حَرَجٌ
	Wa mainy-yu-ṭi-'il-laa-ha wa ra-soo-la-hoo yud-khil-hu		and whoso obeys Allah and His Messenger, He will admit him into	وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
	jan-naa-tin taj-ree min taḥ-ti-hal-an-haar.		gardens beneath which rivers flow,	جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
	Wa mainy-ya-ta-wal-la yu-'az-zib-hu 'a-zaa-ban a-lee-maa.		and whoso turns away, He will punish him with a painful punishment	وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا
	RU-KOO' 3		SECTION 3	ركوع ٣
18	*La-qad ra-ḍi-yal-laa-hu 'a-nil-mu'-mi-nee-na*	18	Indeed Allah was well pleased with the believers	لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
	iz yu-baa-yi-'oo-na-ka taḥ-tash-sha-ja-ra-ti		when they pledged fealty to you beneath the tree	إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ
	fa-'a-li-ma maa fee qu-loo-bi-him		and He knew what was in their hearts	فَعَلِمَ مَا فِي قُلُوبِهِمْ
	fa-an-za-las-sa-kee-na-ta 'a-lai-him wa a-ṡaa-ba-hum fat-ḥan qa-ree-baa		so He sent down peace on them and awarded them a victory near at hand	فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا
19	*Wa ma-ghaa-ni-ma ka-ṡee-ra-tanv-ya'-khu-zoo-na-haa Wa kaa-nal-laa-hu 'a-zee-zan ḥa-kee-maa*	19	And many spoils (of war) which they shall capture, and Allah is Mighty, Wise	وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
20.	*Wa-'a-da-ku-mul-laa-hu ma-ghaa-ni-ma ka-ṡee-ra-tan ta'-khu-zoo-na-haa*	20	Allah has promised you many spoils (of war) which you will capture	وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
	fa-'aj-ja-la la-kum haa-zi-hee wa kaf-fa ai-di-yan-naa-si 'an-kum.		so He has hastened this for you and restrained the hands of the people from you	فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ

Transliteration	Translation	Arabic
15. *Sa-ya-qoo-lul-mu-khal-la-foo-na*	15. Now those who stayed behind shall say	سَيَقُولُ الْمُخَلَّفُونَ
i-zan-ta-laq-tum i-laa ma-ghaa-ni-ma li-ta'-khu-zoo-haa	when you set forth towards the spoils (of war) to take them.	إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا
za-roo-naa nat-ta-bi'-kum.	Let us follow you.	ذَرُونَا نَتَّبِعْكُمْ
Yu-ree-doo-na ainy-yu-bad-di-loo ka-laa-mal-laah.	They seek to change Allah's word,	يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ
Qul-lan tat-ta-bi-'oo-naa	Say: You shall never follow us,	قُلْ لَنْ تَتَّبِعُونَا
ka-zaa-li-kum qaa-lal-laa-hu min qabl.	thus has Allah already said	كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ
Fa-sa-ya-qoo-loo-na bal tah-su-doo-na-naa.	Then they will say But you are jealous of us	فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا
Bal kaa-noo laa yaf-qa-hoo-na il-laa qa-lee-laa.	No but they do not understand except a little	بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا
16. *Qul-lil-mu-khal-la-fee-na mi-nal-'a-raa-bi*	16 Say to those from among the rustics who stayed behind	قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
sa-tud-'au-na i-laa qau-min u-lee ba'-sin sha-dee-din	Soon you shall be called upon against a people of great prowess	سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ
tu-qaa-ti-loo-na-hum au yus-li-moon.	to fight with them until they embrace Islām	تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ
Fa-in tu-tee-'oo yu'-ti-ku-mul-laa-hu aj-ran ha-sa-naa.	So if you are obedient, Allah will grant you a fair reward,	فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا
Wa-in ta-ta-wal-lau ka-maa ta-wal-lai-tum min qab-lu	and if you turn back as you turned back before,	وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ
yu-'az-zib-kum 'a-zaa-ban a-lee-maa.	He will punish you with a painful punishment.	يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
17. *Lai-sa 'a-lal-a'-maa ha-ra-jun-*	17. There is no blame on the blind,	لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ

	Transliteration		Translation	Arabic
	Ya-qoo-loo-na bi-al-si-na-ti-him-maa lai-sa fee qu-loo-bi-hum.		They say with their tongues what is not in their hearts.	يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ
	Qul fa-mainy-yam-li-ku la-kum-mi-nal-laa-hi shai-an		(O Prophet), Say: Then who can have the authority (to intervene) on your behalf with Allah in anything,	قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا
	in a-raa-da bi-kum dar-ran au a-raa-da bi-kum naf-'aa		if He intends for you harm or intends for you gain?	إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا
	Bal kaa-nal-laa-hu bi-maa ta'-ma-loo-na kha-bee-raa.		But indeed, Allah is Aware of what you do	بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝
12	*Bal za-nan-tum*	12	No, but you thought	بَلْ ظَنَنتُمْ
	al-lainy-yan-qa-li-bar-ra-soo-lu wal-mu'-mi-noo-na i-lāa ah-lee-him a-ba-danw		that the Messenger and the believers would never return to their families	أَن لَّن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
	wa zuiy-yi-na zaa-li-ka fee qu-loo-bi-kum		and that (thought) was made fair-seeming in your hearts	وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ
	wa za-nan-tum zan-nas-sau'		and you thought an evil thought	وَظَنَنتُمْ ظَنَّ السَّوْءِ
	Wa kun-tum qau-mam-boo-raa		and you are a doomed people	وَكُنتُمْ قَوْمًا بُورًا ۝
13	*Wa mal-lam yu'-mim-bil-laa-hi wa ra-soo-li-hee*	13	And he who does not believe in Allah and His Messenger,	وَمَن لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ
	fa-in-nāa a'-tad-naa lil-kaa-fi-ree-na sa-'ee-raa		then surely We have prepared for the unbelievers a blazing fire	فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ۝
14	*Wa lil-laa-hi mul-kus-sa-maa-waa-ti wal-ard.*	14	And for Allah is the sovereignty of the heavens and the earth.	وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
	Yagh-fi-ru li-mainy-ya-shāa-u		He forgives whom He will,	يَغْفِرُ لِمَن يَشَاءُ
	wa yu-'az-zi-bu mainy-ya-shāa'		and punishes whom He will,	وَيُعَذِّبُ مَن يَشَاءُ
	Wa kaa-nal-laa-hu gha-foo-rar-ra-hee-maa.		and Allah is Forgiving and Most Merciful.	وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

7. *Wa lil-laa-hi ju-noo-dus-sa-maa-waa-ti wal-ard.* — 7. And to Allah belong the forces of the heavens and the earth, — وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ

Wa kaa-nal-laa-hu 'a-zee-zan ha-kee-maa. — and Allah is Mighty, Wise — وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

8. *In-naa ar-sal-naa-ka shaa-hi-danw-wa mu-bash-shi-ranw-wa na-zee-raa.* — 8. Surely We have sent you (O Muhammad) as a witness, a bearer of glad tidings and a warner, — اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝

9. *Li-tu'-mi-noo bil-laa-hi wa ra-soo-li-hee* — 9 That you may believe in Allah and His Messenger — لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ

wa tu-'az-zi-roo-hu wa tu-waq-qi-rooh. — and serve Him and honour Him — وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ

Wa tu-sab-bi-hoo-hu buk-ra-tanw-wa a-see-laa. — and praise His Holiness morning and evening — وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝

10. *In-nal-la-zee-na yu-baa-yi-'oo-na-ka in-na-maa yu-baa-yi-'oo-nal-laah.* — 10. Indeed those who pledge fealty to you, in fact they pledge fealty to Allah — اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ

Ya-dul-laa-hi fau-qa ai-dee-him. — The hand of Allah is over their hands. — يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ

Fa-man-na-ka-sa fa-in-na-maa yan-ku-su 'a-laa naf-sih — So whoso breaks the pledge (of fealty), then indeed he violates (it) against his own self; — فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ

Wa man au-faa bi-maa 'aa-ha-da 'a-lai-hul-laa-ha — and he who fulfils what he has covenanted with Allah — وَمَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ

fa-sa-yu'-tee-hi aj-ran 'a-zee-maa. — He (Allah) shall soon award him a great reward. — فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ۝

RU-KOO' 2 — **SECTION 2** — رکوع ٢

11. *Sa-ya-qoo-lu la-kal-mu-khal-la-foo-na mi-nal-'a-raa-bi* — 11. Now those who stayed behind from among the rustics, will say to you: — سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ

sha-gha-lat-naa am-waa-lu naa wa ah-loo-naa fas-tagh-fir-la-naa. — Our possessions and our families had kept us occupied, so (O Prophet!) seek (Allah's) forgiveness for us. — شَغَلَتْنَآ اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا

Transliteration	Translation	Arabic
wa yu-tim-ma ni'-ma-ta-hoo 'a-lai-ka wa yah-di-ya-ka si-raa-tam-mus-ta-qee-maa.	and complete His blessings upon you and guide you to a right path.	وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا
3. *Wa yan-su-ra-kal-laa-hu nas-ran 'a-zee-zaa.*	3. And that Allah may help you with a mighty help.	وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا
4. *Hu-wal-la-zee an-za-las-sa-kee-na-ta fee qu-loo-bil-mu'-mi-nee-na*	4. It is He who has sent down tranquillity (Sakeenah) into the hearts of the believers	هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
li-yaz-daa-doo ee-maa-nam-ma-'a ee-maa-ni-him.	so that they might grow in belief with their (existing) belief.	لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ
Wa lil-laa-hi ju-noo-dus-sa-maa-waa-ti wal-ard. Wa-kaa-nal-la-hu 'a-lee-man ha-kee-maa.	And to Allah belong the forces of the heavens and the earth. and Allah is All-Knowing, All-Wise	وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
5. *Li-yud-khi-lal-mu'-mi-nee-na wal-mu'-mi-naa-ti jan-naa-tin taj-ree min tah-ti-hal-an-haa-ru khaa-li-dee-na fee-haa*	5 That He may admit the believing men and the believing women into gardens beneath which rivers flow, to live therein for ever	لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
wa yu-kaf-fi-ra 'an-hum saiy-yi-aa-ti-him.	and remove from them their evils.	وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ
Wa kaa-na zaa-li-ka 'in-dal-laa-hi fau-zan 'a-zee-maa	And this is with Allah a great reward (waiting for you).	وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا
6. *Wa yu-'az-zi-bal-mu-naa-fi-qee-na wal-mu-naa-fi-qaa-ti*	6 And He will punish the hypocrites, men and women,	وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
wal-mush-ri-kee-na wal-mush-ri-kaa-tiz-zaan-nee-na bil-laa-hi zan-nas-sau'.	and the polytheists, men and women. entertaining evil thoughts about Allah	وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ
'A-lai-him daa-i-ra-tus-sau'	Upon them is the evil turn	عَلَيْهِمْ دَائِرَةُ السَّوْءِ
Wa gha-di-bal-laa-hu 'a-lai-him wa la-'a-na-hum wa a-'ad-da la-hum ja-han-nam	and Allah has become angry with them and cursed them and prepared for them Hell,	وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ
Wa saa-at ma-see-raa	and wretched is that resort-ultimate,	وَسَاءَتْ مَصِيرًا

38. *Haa-an-tum haa-u-laa-i tud-'aw-na li-tun-fi-qoo fee sa-bee-lil-laah.*

38. Behold! You are those who are called upon to spend (money) in the way of Allah;

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا فِى سَبِيلِ ٱللَّهِ

Fa-min-kum-mainy-yab-khal.

but among you are some who are niggardly.

فَمِنكُم مَّن يَبْخَلُ

Wa mainy-yab-khal fa-in-na-maa yab-kha-lu 'an-naf-sih.

and he who is niggardly is niggardly for himself.

وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ

Wal-laa-hul-gho-neey-yu wa an-tu-mul-fu-qa-raa'.

And Allah is Ghani (want-free) and you are the needy.

وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ

Wa in ta-ta-wal-lau yas-tab-dil qau-man ghai-ra-kum.

And if you turn away (from guidance), He will substitute another people for you,

وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

Sum-ma laa ya-koo-noo am-saa-la-kum.

and then they will not be like you

ثُمَّ لَا يَكُونُوٓا أَمْثَٰلَكُم

CHAPTER 47 ENDS HERE. تمت هنا بحمد الله سورة ٤٧ ـ محمد

SOO-RA-TUL-FATH — Chapter 48 Al-Fath — ٤٨ ـ الفتح

Ma-da-neey-yah

Revealed at Madinah

Aa-yaa-tu-haa 29

VERSES 29

Ru-koo-'aa-tu-haa 4

SECTIONS 4

سورة الفتح مدنية

Bis-mil-laa-hir-rah-maa-nir-ra-heem.

In the name of Allah, the All-Compassionate, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

RU-KOO' 1

SECTION 1

ركوع ١

1. *In-naa fa-tah-naa la-ka fat-ham-mu-bee-naa.*

1 Indeed, We have opened for you (the gates of) clear victory.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

2. *Li-yagh-fi-ra la-kal-laa-hu maa ta-qad-da-ma min zam-bi-ka wa-maa ta-akh-kha-ra*

2. That Allah may forgive you what were your earlier slips and the later ones,

لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ

QURAN MAJEED

— This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

Bold	Madd	آ = ãã	ؤ = õõ	ئ = ĩĩ	Fine	Madd	آ = aa	ـ = õo	ق = ãa

RU-KOO' 4 (Contd.)	SECTION 4 (Contd.)	ركوع ٤ (متبع)
34. *In-nal-la-zee-na ka-fa-roo wa sad-doo 'an sa-bee-lil-laa-hi sum-ma maa-too wa hum kuf-faa-run*	34. Surely, those who disbelieved and hindered (people) from the way of Allah, then died while they were disbelievers—	إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ
fa-lainy-yagh-fi-ral-laa-hu la-hum.	so Allah shall never grant them forgiveness.	فَلَن يَغْفِرَ اللَّهُ لَهُمْ ۝
35. *Fa-laa ta-hi-noo wa tad-'õo i-las-sal-mi wa an-tu-mul-a'-lau-na*	35. So do not be faint-hearted, nor cry out for peace, when you are the dominant ones	فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنتُمُ الْأَعْلَوْنَ
wal-laa-hu ma-'a-kum wa lainy-ya-ti-ra-kum a'-maa-la-kum.	and Allah is with you and never will He grudge you (the reward of) your deeds.	وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ۝
36. *In-na-mal-ha-yaa-tud-dun-yaa la-'i-bunw-wa lahw.*	36. The worldly life is nothing but a pastime and a sport.	إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ
Wa in-tu'-mi-noo wa tat-ta-qõo yu'-ti-kum u-joo-ra-kum	And if you believe (in Allah) and guard youselves against evil He will grant you your recompense,	وَإِن تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ
wa laa yas-al-kum am-waa-la-kum.	and He does not demand of you your wealth.	وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ۝
37. *Eeny-yas-al-ku-moo-haa fa-yuh-fi-kum tab-kha-loo*	37. And if He asks you for it (i.e. your wealth) and presses you (for that) you become niggardly.	إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا
wa yukh-rij ad-ghaa-na-kum.	He will then draw forth (to light) your rancour	وَيُخْرِجْ أَضْغَانَكُمْ ۝

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6. "You may show your gratitude". (3:123)
7. "You may prosper and attain to a happy state". (3:130; 200; 5:100)
8. "Allah is swift in taking account". (5:4)
9. "Allah has full knowledge of the secrets of your hearts and is full aware of all that you do". (5:7-8)
10. "You might be graced with His mercy". (6:156; 49:10)

WHO IS MUTTAQI?

"A truly *pious* (*Muttaqi*) is the one who believes in Allah and the Last Day, and the angels and revelation and the prophets; and spends his substance out of His love, in however much he himself may cherish it-upon his near of kin and the orphans, and the needy, and the wayfarer and the beggars and for freeing the human beings from bondage and is constant in prayer (establishes *Salah*) and renders the purifying dues (pays *Zakah*), and keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril; it is they who have proved themselves true and it is they who are *Muttaqi*: (2:177)

Plural of *Muttaqi* is *"Muttaqeen"*. "And you should know that Allah is with *Muttaqeen*". (2.194. 9:123)

FAITH (IMAN) & TAQWA

Faith (*Iman*) is a quality of heart, it is a state of mind, and so is *taqwa*. They show themselves in one's actions. According to the Qur'an, they are not only closely related to each other but indispensable. "Be a *Muttaqi* if you are true believers: (5:57; 60:11)

"O mankind worship Allah your Lord perhaps you may become *Muttaqi*". (2:21)

"Be a *Muttaqi* for Allah alone" (2:41)

"O'believers adopt *Taqwa* and be among those who are true to their words". (9:119)

Qur'an is a guidance and admonition for those who are *Muttaqi*". (2:2; 3:138; 5:46; 24:34; 74:56)

"Be a Muttaqi as best as you can". (64:16)

"O'believers, be a *Muttaqi* with all the *Taqwa* that is due to Allah and die not except in *Islam* as a submissive servant of Allah. (3.102)

"The noblest of you in the sight of Allah is one who is most deeply *Muttaqi*". (49 13)

Faith is not merely a matter of words and superficial actions, Allah (SWT) knows the intentions of our hearts. "The flesh or the blood (of sacrificing animals) does not reach Allah but it is your *Taqwa* that reaches Him". (22:37)

PEOPLE OF THE BOOK & TAQWA

Previous scriptures carried the message of *Taqwa* for their followers, they ignored it, gone astray and came under the wrath of Allah (SWT) There is a great lesson in it for us if we take it to heart. "Had the people of the Book believed and adopted *Taqwa* they would have found better reward with Allah" (2 103)

"If the people of the Book would but attain the true faith (*Iman*) and *Taqwa* WE should indeed eface their previous bad deeds". (5 65)

"And we gave *Musa* and *Harun* (our revelations) as the standard by which to discern the true from false (Al-Furqan) and as a guiding light and reminder for *Muttaqeen*". (21·48)

"We enjoyed upon the people of the Book as well as upon yourselves to be *Muttaqi*. (4:131)

BINDINGS ON MUTTAQEEN

Some examples from the Qur'an

1. To write a will (2:180)
2. "Whenever you give or take credit (loan of a commercial deal) set it down in writing equitably". (2.282)
3. do not conceal testimony (2·283)
4. Give up all outstanding gains from usuary. (2:278)
5. Be kind and generous to the woman you divorce. (2·237)
6. Observe *Taqwa* while dealing with inheritance, rights of woman, orphans and family life in general. (*Surah 4 Al-Nisa*)
7 Be just in all your dealings (5·8)
8 "We have bestowed upon you the garments to cover your nakedness and as a thing of beauty: but the garment of *Taqwa* is the best of all (7:26)
9 keep straight the relations between yourselves or keep alive the bonds of brotherhood among yourselves". (8 1)
10. "And take the provision with you for the journey but the best of provisions is *Taqwa*". (2:197). If provisions are required for a journey on earth, how much more important to provide for the 'final journey' and that position is *taqwa*.
11 Always say a word which is just and true, i.e. truthful, relevant, and to the point. (33:70)
12. Avoid guesswork; to speak evil of anyone behind his back and spying upon one another. (49:12)
13. Help one another in furthering virtue and *Taqwa* (5:2)

Courtesy: STRAIGHT PATH

Is it not a fact that modern civilization is dedicating and devoting its time to various observations and experiments of the forces of nature, after the Muslims had given directions and rendered practical application immensely inspired and enlightened by the teachings of the glorious Qur'an? It is with their efforts that Nature has been harnessed in the field of knowledge and science by the West who followed the giant Muslim scientists and pioneers and torch-bearers of knowledge..

SMALL UNIVERSE

Man hmiself is the universe in miniature. His mind stands correlated with everything in the world. There is nothing in it which cannot be utilised by him if his mind is properly cultivated. Man has to explore his own mind and work out his innate talents before he can put the things of nature to his proper use. But the human mind was devoid of fertility till the bright rays of learning of the Qur'an awakened the human race, and spread its light in the four corners of the world.

Man possesses various aspects of life—spiritual, physical, moral, social, economic and others. These have to be developed. Ethics, philosophy, and sciences of mathematics, astronomy, chemistry, physics, medicine and industrial techniques, encompass human mind and contribute to man's progress and advancement. Human feelings and passions have to be sublimated into high morality and spirituality. It is Divine guidance that controls it and diverts it to virtue and piety, and raises man to remarkable refinement and glory. In this atomic age man is now exploring the space and splendid marvels, mysterious phenomena of creation and surveying the hidden beauties of nature.

Dr. Hartwig Hirschfeld in his book "New Researches into Composition and Exegesis of the Qur'an" correctly comments "We must not be surprised to find the Qur'an *the fountainhead of sciences*. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon and this gave rise to the production of numerous monographs forming commentaries on parts of the Holy Book. In this way the Qur'an was responsible for great discussions, and to it was indirectly due the marvelous development of all branches of science in the Muslim world. This again not only affected the Arabs, but also induced Jewish philosophers to treat metaphyscial and religious questions after Arab methods."

"Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical, astronomical and medical writings of the Greeks led to the pursuance of these studies. In the descriptive revelations Muhammad *(Sallallahu 'alaihi wa sallam)* repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracle of Allah forced into the service of man and, therefore they are not to be worshipped.

(Courtesy:—DAWN)

T A Q W A

WHAT IS TAQWA?

The word *Taqwa* has much more meaning in its Arabic form than its English approximation is ever capable of carrying. The root word is *Waqa*, meaning to be cautious; to guard oneself from sin; *Taqee-un* means having a reverential or pious fear of Allah (SWT), which of course is the beginning of wisdom. The verbs and nouns connected with the root occur in various forms in Qur'an e.g. *Itteqa* means he preserved or guarded himself exceedingly or extraordinary, from sin, either of commission or of omission: or *guarding oneself from what* would harm in the world to come (Hereafter); it may often be rendered, he was *pious*; or careful of his religious duties; or he guarded himself against them in an extraordinary degree and was cautious. *Taqwa* means to restrain and guard one's tongue, hand and heart from evil out of love and consciousness of Allah (SWT). *Taqwa* is the combination of piety, faith, loyalty and commitment called for in Islam. *Muttaqi is the one who has awareness of Allah's all presence and he desires to mould his existence in the light of this awareness - the Allah consciousness. Muttaqi* is the one who acts in pursuit of *Taqwa* or in consequence of possession of it. *Waq* or *Waqin* means protector, preserver, guardian. "There is no protector for you other than Allah" (13:34 & 37)

WHY TAQWA?

Allah (SWT) has given a number of reasons in the Qur'an to explain why we should adopt and practice *Taqwa*; because:

1. "You shall surely be gathered unto Him". (2:263; 5:96; 58:9)
2. "You are destined to meet Him" (in the Hereafter). (2:223)
3. "Allah has full knowledge of everything". (2:231)
4. "Allah sees all that you do" (2:233)
5. "Allah is severe in retribution and strict in punishment", (2:196; 5:2)

QURA'N AND SCIENCE

By Prof. Ziauddin Ahmad

The Qur'an undoubtedly occupies a most remarkable position among the great revealed books of the world. It gave a new conception and new way of life which has exercised a far-reaching influence on the human mind. It has created a new phase of human thought and a fresh type of character According to this Divine Book, religion is neither ceremonialism nor a collection of some moral precepts. It is a complete code which enables man to lead a happy and righteous life.

The Qur'an, like other revealed Books makes God and His adoration as one of the main themes but it stresses the service of mankind as the most valuable duty of man. Man has been ordained to be steadfast and indomitable with *Iman and Tauhid* (Faith and Monotheism), to perform the prayers, observe fast, pay Zakaat and attend the annual Congregation at Makkah (Hajj) at least once in lifetime But this is not the end of all He has been commanded to honestly execute the transactions, agreements and contracts and display refinement and good behaviour towards his fellow beings

Worship encompasses all phases of human life and purposive activities in the world. As a Vicegerent of God he has to show his loftiness of character In this respect man needed some guidance to attain this position and God Himself has provided it in His Book. He needs no devotion from man It must be admitted that God is transcendent and stand beyond our imagination.

Then the Qur'an has given His Attributes which are within our comprehension and imitation. The Divine Names given in the Qur'an encompass Attributes like compassion, generosity, intellect and others as prevalent in Nature long before man ever came into existence. The concept of Qur'anic God is the Divine revelation, so that man may follow Him and act as His vicegerent.

SPECIAL FEATURES

THE Book gives God three special features that would develop human character. Firstly God is the God of virtue. Love, compassion and power have got their use and abuse. The Qur'an calls these Divine Attributes as Excellent Names of God. Secondly, the Qur'an describes God the God of Law The Qur'an envisages the Almighty and the Omnipotent as the first observant of His own Law.

All the sacred Names in the Qur'an are the source of various laws which work in Nature. The Qur'an enlightens man to follow his Lord in this respect. For this reason it calls Islam as His religion, which signifies respect to Law. Thirdly, He has been described by the Qur'an as the God of action Who is continuously busy all the time. He neither feels tired, nor needs any rest. He wants man to follow it. He, doubtless has created the night for his rest, but only to refresh and revive him for ceaseless endeavours.

The Qur'an delineates that the whole world is the scene of human activities and is replete witih multiple objects beyond much comprehension, but they have specially created for mankind. Man has been blessed with innate qualities of thinking, reflecting, observation and aptitudes to discover the deepest meaning and usefulness of nature. To make things in nature purposive, a special scientific and technological knowledge is imperative. The Qur'an, therefore, declares that the world is full of beauty and utility It draws man's attention to them and opens new and vast avenues for his activities. If such directions had not been given by the Qur'an with clarity of diction, then the Divine design in the creation would not have been accomplished.

More important is that death is not the end. There is a life after death, and finally the Day of Resurrection when everyone will be judged by his deeds of the worldly life. The life of period granted by Allah to this world is only a passing human beings to perform various deeds and to strive for the good as per Divine dictates. Consequently, when the Day comes, each soul shall know what it had sent forward for its salvation. And the Day will not mean the doom of everything. It will be the beginning of a new existence in which the righteous shall receive reward by way of Paradise and the sinner will be penalised in proportion to his wicked deeds of the life of this world in the shape of Hell. Qur'an Majeed says.

> "Know you (all) that the life of this world is but play and amusement, pomp and mutual boasting and multiplying (in rivalry) among yourselves, riches and children.... But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for devotees of Allah). And what is the life of this world, but goods and chattels of deception?" (57:20).

—:o:—

Who is the embodiment of all the Divine attributes.

RAHMAN AND RAHEEM

Both attributes "Rahman" and "Raheem" normally translated as "Most Gracious" and "Most Merciful" respectively are intensive forms referring to different aspects of Allah's Mercy. According to Allama Yusuf Ali "The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The later implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of time and place." The best and simplest explanation, as Muhammad Asad opines, is advanced by Ibn Qayyim "The term Rahman circumscribes the quality of the abounding grace inherent in, and inseparable from, concept of God's being, whereas Raheem expresses the manifestation of that grace in, and its effect upon His creation—in other words, an aspect of His activity".

Maulana Amin Islahi explains: "A study of the Arabic idiom shows that the pattern of FA'LAN, on which the word "Rahman" is based, stands for passion, fervour and ecstasy: and FA'EEL the basic pattern of the word "Raheem" — denotes perpetuity, continuity and constancy —Both evince two different and distinct aspects of Divine Mercy: one indicates God's great Compassion and love for His creation; the other stresses its incessant, constant and perpetual nature."

Those who follow His guidance receive His blessings, not only in this but also in the hereafter. Maulana Islahi concludes that "to cover the whole ambit of this all-comprehensive reality, both of the Divine attributes, Rahman and Raheem, are indispensable."

—:o:—

LIFE AFTER DEATH

Life-and-death is an ever occurring phenomenon. In fact, the impact of death on human mind is, or it ought to be, so strong that man's life would seem nothing more than the flicker of a matchstick. The pace of death could not be stopped or halted despite all the big progress made by man in the realm of science and technology. The bud that blossoms must wither, fall, and return to dust. Death is the inevitable end of the total human situation. Qur'an Majeed has drawn an allegorial comparison about life and death in these words:

> "....How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away . ." (57:20)

The incident of death, despite its being common, has different shades and implications in individual cases No two persons generally meet their natural death in totally identical conditions That goes to prove, if proof were needed, that there is a supreme power that determines the time and manner of death of each individual And who this supreme power can be? Naturally the one who gives life. And who gives life? Undoubtedly, Almighty Allah. Qur'an Majeed says

> "How can you reject the faith in Allah? — seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will you return." (2 28).

The circumstantial details of certain deaths are too amazing and fantastic to grasp. A book titled "What a Way to Go" has recently come out in the U.K., which narrates cases of bizarre endings. For one Major Summerford, a Canadian cavalryman in Flanders in 1918, was struck by lightning and invalidated out of the First World War. Six years later, lightning struck him again, partly paralysing him. In 1930, he was hit by lightning for a third time and paralysed completely He died as a result soon after. Two years after his death, lightning struck his grave and shattered his tombstone A question arises whether all this was a series of mere accidents?

Another episode runs thus A newly-wed couple survived one plane crash that killed as many as 64 persons at Tokyo airport in 1966. They, however, died only eighteen hours later when the next plane they took also crashed, into Mount Fuji By contrast, we are reminded here of what had happened in the beginning of 1954 to the famous American novelist Earnest Hemingway. He was travelling by air somewhere in Africa when the plane carrying him crashed He, however, escaped unhurt. The second plane that he boarded also crashed, but he again escaped unscathed To escape from two successive air crashes seems to be a feat of survival out of the common, or was it luck, or destiny? Later in the same year, the coveted Noble Prize for Literature was awarded to him for "his powerful style-forming mastery of modern narration." Eventually, he died in circumstances which smacked of suicide.

Neither life nor death is accidental. Allah, the Creator of the Worlds, is the Ultimate Cause. The hand of Destiny is ever working behind the scene of life and death.

(Sallallahu 'alaihi wa sallam) incorporated this in the Holy Qur'an. We do not have any record of pre-Islamic Arabs using this expression. Even if they had, or even if the earlier Scriptures had used this expression the Divine origin of the Holy Qur'an cannot be questioned This only proves that the Holy Qur'an has originated from the same source from which the previous Scriptures had originated. In any event, we do not find any of Scriptures which has used this expression in the manner which appears in the Holy Qur'an. There has never been a claim that this expression was used for the first time in the Holy Qur'an In fact we know on the authority of the Holy Qur'an that it has been used in the past The letter sent by Prophet Solomon (peace be upon him) had the same blessed words

> "This is from Solomon and it is in the name of Allah, the Compassionate, the Most Merciful" (27 30)

This verse is a supplication which orientates the state of mind of a person about to undertake an important venture It invokes Allah's help, prepares and forewarns the person that he should not infringe the Qur'anic injunctions in his undertakings. This is a testimony of his acceptance that his actions shall be strictly in accordance with the will of Allah. By appealing to the Divine attributes of Rahaman and Raheem, we invoke Allah's blessings and assistance in our undertakings

The expression *'Bismillahir-Rahmanir-Raheem'* has been placed in the beginning of the Surahs as a reminder to the reciter of the Holy Qur'an that to have access to the treasures of the Divine knowledge contained in the Holy Qur'an, he must approach it with pure motives and must always invoke the help of Allah. This is in keeping with the Qur'anic commandment which the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was given in the very first revelation.

> "Read in the name of your Lord who created." (96 1)

ASMA HUSNA

The verse contains three of the most beautiful names of Allah—"Asma Husna". They are *Allah, Rahman and Raheem* These are briefly discussed as follows

ALLAH

In pre-Islamic Arabia the word "Allah" was also current as the name of the Creator and Sustainer of this earth and everything on and around it They used it, perhaps, because they inherited it from Ibrahimi traditions The following verses of the Surah Al-Mu'minun bear testimony to this

> "Say To Whom belongs the earth and whoever is in it, if you have knowledge?"
> 'They will say (it belongs) to Allah
> "Say Do you not then take heed?"
> "Say 'Who is the Lord of the seven heavens, and the Lord of the Glorious Throne?"
> "They will say (They all belong) to Allah"
> Say, Do you not then fear (Allah)?"
> "Say 'In Whose hands is the sovereignty of all things; and He protects (all) while against Him there is no protection, if you have knowledge?"
> "They will sasy (All sovereignty belongs) to Allah. Say. 'How are you then bewitched?" (23 84-89)

"Allah" is a proper name of our Sustainer, which is exclusively applied to One Supreme God unique in Essence, who is the Creator of the heavens and the earth, Who necessarily exists by Himself and owns all attributes of perfection, which can appropriately be associated only with His Being.

Even in pre-Islamic Arabia people did not consider their 'gods'—numerous as they were—as rivals or in any way comparable to Allah They acknowledged Him as the Creator of heavens, the earth and the sun as well as all other types of creations as is apparent from the following verses.

> "And those who have taken patrons other than friends besides He, say We worship them only that they may bring us near to Allah" (39 3)
> "And if you ask them: Who created the heavens and the earth and subjugated the sun and the moon,
> they will say Allah. How then are they turned away (from Him)?
> Allah enlarges (the means of) sustenance for whom He wills of His servants
> and straitens (it) for him Surely, Allah is Aware of all things.
> And if you ask them who sends down water from the sky and thereby revives the earth after its death.
> they will say Allah Say· All praise is for Allah, but most of them do not understand."
> (29· 61-63)
> "Say: Who provides for you from the heaven and the earth. or who has power over the ear and the eyes, and who brings forth the living from the dead and brings forth the dead from the living and who directs (all) affairs?
> They will say: Allah.
> So ask (them): will you not then fear (Allah)? (10:31)

Allah, as explained above, is a proper name of the Supreme Being

human perception. They are the assisted ones, having wisdom and faith and guidance from the Lord of the Worlds. Every man is thus duty-bound to obey and honour these truthful persons raised by God to preach His Message to their fellow-beings.

"This is the path of moderation— the path avoiding any excesses of veneration or denying the respect due to prophets and founders or religions—that Islam has shown to the world as necessary adjunct to its higher concept of Oneness of God."

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was a human being, with the distinction that he was also Prophet of God. He was a prophet like any of his predecessor prophets with the speciality that he was the last of them who, with God's highest favour, completed the religion for the entire mankind for all time. There was however nothing about him that can be called Divinity or its part. He was a plain and unambiguous warner from God. (15:89). He was not mad or possessed. (68.2). In fact he once even fell victim to thesorcery of a Jew named Labid and his daughters so much so that he was taken sick mentally and physically. There was therefore nothing Divine about his person, or his being God's so-called Avatara. No prophet of God is an incarnation of God.

Mi'raj, or the miracle of Celestial Ascension, associated with the Prophet of Islam is the highest of the highs ever reached by any human being. As the poet has put in the mouth of Holy Gabriel, the station was so high that the Archangel excused himself to go any farther with the Prophet:

> Were I to soar farther
> even by one hair's breadth.
> The blaze of Divine splendour
> will burn my wings.

In the course of Mi'raj too, no merger of man and God is implied Our'an Majeed explains the intervening distance, thus!

> "Then he approached and came closer, and was at a distance of but two bow-lengths or (even) nearer." (53. 8-9).

That sets the limit between the perfect man at his highest station and Almighty God in the High Heaven

Let us go deeper into the mystic side of this superb human experience. Says Iqbal, "A prophet may be defined as a type of mystic consciousness in which 'unitary experience' tends to overflow its boundaries and seeks opportunities of redirecting and refashioning the forces of collective life In his personality the finite centre of life sinks into his own infinite depth only to spring up again with fresh vigour to destroy the old, and to disclose the new directions of life."

Though no phenomenon of any incarnation or Avatara is involved between prophet and God, a prophet delves in "his own infinite depth", without merging or entering into that of God. Iqbal further points out, "Judging from the various types of activity that emanated from the movement initiated by the Prophet of Islam, his spiritual tension and the kind of behaviour which issued from it, cannot be regarded as a response to a mere fantasy inside the brain. It is impossible to understand it except as a response to an objective situation generative of new enthusiasms. new organisations, new starting points"

Prophets discharge themselves as God-inspired chosen men who receive Divine revelation which they, in their turn, preach and propagate among mankind in general in order to raise it to a higher plain of spiritual life. Theirs is to think in terms of sublime life and noble movement with a view to creating God-guided new patterns of human belief and behaviour, and to exalt man so as to discard and shun all false gods. Iqbal exhorts:

> The one prostration
> that weighs heavy upon you.
> Delivers you from
> a thousand prostrations.

We shall continue and wind up this discourse in the next part of this article.

—:o:—

THE SIGNIFICANCE OF

"Bismillahir-Rahmanir-Raheem"

Bismillahir-Rahmanir-Raheem is found in the beginning of every Surah of the Holy Qur'an with the exception of *Surah Taubah*. As an *exception it is also found in the text* of Surah Al-Naml (27:30). This is not only a sacrosanct beginning and mark of distinction between different Surahs, as some scholars believe, but is also an important constituent and integral part of Surah Fatihah and all other Surahs of the Holy Qur'an. Ibn Abbas is on record to have said that whenever a new Surah was revealed to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* 'Bismillahir-Rahmanir-Raheem' was the first verse to be revealed.

In an endeavour to impugn the Divine origin of the Holy Qur'an some Christian Orientalists have attempted, in vain, to prove that the *expression* 'Bismillah' has been borrowed from earlier Scriptures like Zend-Avesta. Rodwell wants us to believe that pre-Islamic Arabs borrowed this expression from Jews and then the Holy Prophet

In the name of Allah, the All-Compassionate, the Most-Merciful

ONENESS OF GOD AND STATION OF THE PROPHET—(2)

In the preceding part of this article we attempted to bring out the distinction between the entities and functions of God, the Prophet, and the Archangel. We Propose to continue the theme further here.

In Islamic theological hierarchy God is the Supreme Being, the One and Only, the All-Powerful. However, the Bible in its version currently available, in the context of Creation, says! "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all that he had done." (Gen. 2:2). It also says. "The Lord awoke as from sleep like a strong man shouting because of wine." (Psalms 78:65). Here a definite impression has been given that God rests, drinks and sleeps like a human being. Such is not the concept of God in Islam. Qur'an Majeed in one of its most beautiful and glorious passages says·

> "God There is no god but He,—the Living, the Self-Subsisting. Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on the earth. Who is there able to intercede in His Presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most-High, the Supreme (in glory)." (2:255).

This is the station of God in Islam. The cited Quranic verse called Ayat-ul-Kursi, or the "Verse of the Throne", gives a comprehensive idea of God. It is so sublime in its meaning and concept that one has to conclude with out any shadow of doubt that such a Being cannot be personified in any human form, howsoever high-placed nor can any person, howsoever exalted in his own station, can be defied so as to be equated with, and worshipped as, God.

God is Eternal. He transcends all limits of time and space. On the contrary, Prophets are mortal subject to considerations of time and space. Qur'an Majeed categorically dispels any misconception or doubt about prophets being but mortal It says:

> "Muhammad is no more than an Apostle· many were the apostles that have gone before him. . " (3.144).

God is the sole Creator of all things and to Him alone is their ultimate end God elucidates in Qur'an Majeed·

> "It is We Who will inherit the earth, and all beings on it: to Us will they all be returned." (19:40).

Prophets are no exception to this Divine law of final return, because they are not a part of Divinity that alone is eternal. Nor are they incarnate, or the so-called Avatara, of God in whose person God chooses to appear, function, suffer, and even die.

As regards the Prophet of Islam himself, and all true prophets were in fact prophets of Islam, there is no reason to believe that he was a part of Divinity, or vice versa. God Himself never appeared or spoke in Prophets' person or form. Islam clearly and precisely defines the station of its Prophet. As we have tried to explain before, prophets were neither God nor of His likeness, neither His son nor His kinsmen. They were human and therefore mortal, not eternal, not divine.

In connection with human station of the Prophet. Allama Syed Sulaiman Nadvi comments, "So very astonishing was this concept that Makkan pagans could hardly believe it. They used to ask the Prophet in sheer amazement: "'What! A prophet and a man?" And the Prophet's candid reply (as he was guided by God Himself to give) was:

> " .. Say. Glory to my Lord! Am I aught but a man.—an Apostle." (17:93).

"Islam denied that the prophets possessed supernatural powers or had any say as such in the affairs of God. Even the miracles worked by them were brought about with the will and permission of God. But, despite the fact that they were human beings, they were not altogether like ordinary mortals since they enjoyed the privilege of conversing with God as recipients of Divine revelations, and were free from all sins. As perfect guides of humanity, they were a witness to those realities of the celestial realm which are beyond the ken of ordinary

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:5

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المجلد ٤١ — ٢٩ شوال ، ١٤١٣ هـ الموافق ٢٢ ابريل ، ١٩٩٣ م — العدد ٢٤

اليقين فى نهاية عامها الحادى والأربعين :

— اكملنا فى السنة الجارية ترجمة القرآن الكريم جزآيه الخامس والعشرين والسادس والعشرين ،

الإنسان والحضارة الإسلامية :

— ولقد كانت العقيدة فى حياة المسلمين ، هى النافذة التى يطلون منها على العوالم الحية ،

— كانت الحضارة الاسلامية تمقت التعصب ولا ترضى به ،

مجلة اليقين العالمية

فهرس محتويات المجلد الحادى والأربعين حسب ترتيب الحروف الهجائيـــة

من ذى القعد ، ١٤١٢ هـ الى شوال ١٤١٣ هـ

المــوافــق

مايو ، ١٩٩٢ م الى ابريل ، ١٩٩٣ م

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بقدر حسنه وجماله

اليقين انترنيشنل فى نهاية عامها الحادى والأربعين

الحمـــد لله رب العالمين والصلاة والسلام على رسوله الكريم
الذى لا نبى بعده وعلى آله واصحابه اجمعين .

يسرنا ان نقول ان مجلتنا اليقين انترنيشنل العالمية تكلل بهذا العدد الرابع والعشرين عامها الحادى والأربعين بلا اى انقطاع فى صدورها وبلا اى تهاون او تساهل فى تأدية الخدمة التى كلفنا بها ، الا وهى اعلاء كلمة الله ونشر مبادئ الدين الحنيف الاسلام ورسالة القرآن الكريم عبر العالم بأسره ـ ومسيرتها الشاقة الشائكة هذه ومواجهتها لشدائد لا تحصى فى سبيل هداية الانسان على الصراط المستقيم ليست بأمر يسير . ولم يكن كل هذا ممكنا لو لا ثبت الله اقدامنا وكف عنا ايدى اعدائنا وكذلك لو لا امدنا اصدقاؤنا وقراؤنا بتعاونهم وباعانا تهم المادية والمعنوية حينا لحين خلال هذه السنوات الطويلة المملوءة بشتى المشاكل والعقبات الداخلية والخارجية . فمن جانبنا شكر جزيل قلبية وحارة ازاء هولاء المحسنين المتعاونين . فجزاهم الله خير الجزاء ووقاهم بليات الدنيا والآخرة .

هذا ومن عظيم دواعى سرورنا ان اكملنا فى السنة الجارية ترجمة القرآن الكريم جزأيه الخامس والعشرين والسادس والعشرين باللغة الانجليزية مع الكتابة الصوتية للمتن العربى بالحروف الرومانية .

وفى الختام فندعو الله عز وجل ان وقانا اجمعين من مكاره الزمان والمكان وجنب عنا وساوس الشيطان ووفقنا لمزيد من خدمة الانسانية والانسان .

والله ولى التوفيق .

الإنسـان والحضـارة الإسلاميـة

الحضارات الانسانية ليست ملكا لأمة بعينها من الأمم ، ولا هي وقفا على جماعة من الناس ، ولا هي عمل تعردت به عقليات من حيث الزمان والمكان . . انما هي صرح هائل قد أسهمت فيه كل امة بنصيب . . ولهذا كانت الحضارات الانسانية سلسلة محكمة الترابط ، متينة الحلقات ، يؤثر السابق منها في اللاحق ، ويتأثر الحاضر منها بالماضي ، ويستمد المستقبل مما يجيء به الحاضر . . وقد تتشابه الحضارات الانسانية في مظاهرها ، وفي عناصر تكوينها ، وفي أسلوبها ، ولا سيما اذا تعايشت في جهات متقاربة .

والاسلام بمبادئه وتعاليمه فيما يتعلق بتوجيه الفكر ، والوجدان ، والارادة في الانسان ، له صلة وثيقة بالحضارة الانسانية ، لأن الحضارة ليست الا حصيلة الفلسفة في الحياة والفن والأخلاق والسلوك

وعناية الاسلام بالعبادات والمعاملات قصد منها تجنب الانسان الانحراف في الفكر ، وفي السلوك ، وفي الوجدان ، والعمل في الحياة . وبهذا يعتبر الاسلام مصدرا للحضارة الانسانية

ولقد كانت العقيدة في حياة المسلمين هي القاعدة التي يطلون منها على العوالم الحية . كما كانت العقيدة دائما هي المنظار الذي ترى بواسطته كافة حقائق العلوم والوجود . وتفسر على ضوئه مجراها ومرساها . .

ان مصدر الفاعلية في العقيدة الاسلامية كان الأساس الفكري والروحي لاطار عملي تطبيقي « حضاري » يحدد لانسان العقيدة « المؤمن » بها و« المؤمن » على دعوتها . أسلوب التعامل مع الأغيار . وان تحديد المواقف العملية الذي يأتي لانسان العقيدة في مختلف الظروف والأحوال أن يلتزم بها أمر يقع في الصميم من مهمات الرسالة الاسلامية . . ومن الثابت أن المواقف العملية لا تكون عملية مالم تحكم بحركة الانسان وتواجداته . والا فهي مواقف نظرية ليس مكانها ساحات الجهد ، والممارسة ، والمعاناة . .

ومن هنا كان الاسلام بفاعليته « دين الحضارة الانسانية » بمعنى أنه كان منذ ظهوره ونشأته الهائلة دين عبادة ، ودين معاملة وأنه أنشأ لونا من الحضارة عرف باسمه ، وهو « الحضارة الاسلامية » والحضارة الاسلامية . حضارة انسانية بكل ما في هذا المفهوم من معنى وأصالة .

ولذلك كانت الحضارة الاسلامية تمقت التعصب ولا ترضى به ، وتنهى عن الاقليمية ، ولا تقبلها ، وتحذر من الجمود والاتكالية . .

ومفهوم كلمة الحضارة مفهوم عربي أمدتنا به اللغة العربية وقد تطور مع الزمن ، ولاسيما في تاريخ الحياة الاسلامية ، حتى أصبح هذا المفهوم يعني : كل عمل أو انتاج تتمثل فيه الخصائص الانسانية : الفكرية ، الوجدانية ، والسلوكية . . وبعبارة أوجز وأقرب الى الدقة يمكن أن نقول أن مفهوم الحضارة يعني : الحصيلة الشاملة للمدنية والثقافة ، ومجموع الحياة كلها في صورها وأنماطها المادية والمعنوية.

ولئن كان الاسلام امتاز بأنه دين الحضارة الانسانية ، من حيث الاهتمام بحرية الفكر ، وتشجيع العلم ، واحترام العلماء ، واعزاز حقوق الانسان ، والدعوة الى المساواة

بين الناس ، فى ظلال أخاء شامل ، وعدل تام ، واعتزاز بالمثل العليا ، والقيم الأخلاقية السامية . . فان واقع الأمر يبين للباحثين :- أن الحضارة الاسلامية أستمدت مقوماتها من الاسلام ذاته . لأن الاسلام اطار للانسان الحى والمجتمع القوى . للانسان صاحب الارادة والعزم ، والمجتمع العطوف المتواد . .

واذا كان ظهور الاسلام قد سبقته فى الجزيرة العربية ، وما جاورها من بلاد وأمم . حضارات أقدم منه ، كما سبقته فى البلاد والمجتمعات التى انتشر فيها ، الوان من الحضارات القديمة ذات الطابع المحلى أو الاقليمى . . فان الاسلام استطاع أن يضفى على المجتمعات التى تبلته وآمنت به ، لونا من الحضارة فى الحياة ، وفى المعاملات ، والعلاقات الاجتماعية والانسانية . . واستطاع الاسلام أن يحتوى فى فكره الحضارى :

— على امتداد زمانى فى العقيدة الدينية ، يعرض لقضية البشرية كلها من نشأتها الى غايتها فى دقة ووضوح .

— وعلى شمول موضوعى يغطى مجالات الحياة جميعها اقتصادية ، واجتماعية ، وعقدية ، وفكرية ، وأحداث تاريخية .

— وعلى اتساع يضم الأديان السماوية كلها ، وبصحح المفاهيم حولها ، والمسلم بنص القرآن الكريم مطالب بالايمان بالرسل والأنبياء جميعا . .

— وعلى عالمية الرسالة الاسلامية . وأنها لا تقتصر على جنس دون جنس ، أو قوم دون قوم . وانما تنظر الى الانسان فى جوهره ، وترد التفاضل الى التقوى .

والدعوة الاسلامية قد واتتها ظروف الانتشار فى النطاق العالمى . وبالتالى تمكن الاسلام من أن ينشر طابعه الحضارى الخاص به كعقيدة للحياة فى نظمها المادية والروحية والنفسية .

ولهذا أصبح الدين الاسلامى مقوما أساسيا من مقومات الحضارة الانسانية ومن هنا انطوى التفاعل الحضارى الاسلامى مع الوان الحضارات الأخرى التى التقى بها على قوة وعطاء ، غلبت كل التحديات التى واجهت الانسانية .. فانتشر الطابع الحضارى الاسلامى فى فاعلية لم يعرف التاريخ لها مثيلا . .

ومما يذكر أن قوة انتشار الاسلام ، وترسيخ معالم حضارته الانسانية ، قد تضاعف بفعل مقومات أخرى . . منها : تنوع السلالات التى دخلت فى الاسلام . ومنها : البيئة بعواملها المحلية ، ومواقعها الجغرافية . ومنها العنصر البشرى والتكوين السكانى . . يضاف الى كل هذا ظاهرة أخرى ، ترتبت على كل هذه الأمور ، وهى ظاهرة الاتصال والاستمرار الزمنى فى الحضارة الاسلامية . .

أن الحضارة الاسلامية تتميز بأن كل مقوماتها الجوهرية ، تنبع من رسالة الاسلام التى جاءت لانقاذ البشرية من وهدة الضياع والنسيان . .

ورسالة الاسلام مدت وتمد الحضارة بالتوجيه والموازنة بين مطالب الروح ومطالب البدن . .

وبالرؤية العقلية والعامية نلاحظ أن رسالة الاسلام وصلت بين قديم الحضارات وجديدها ، بما حفظت من تراث الأقدمين ، وبما أضافت من انسانية الحضارة فى جوهرها وصميمها وقيمها وأهدافها لتعبر عن القيم الرفيعة ، وتصور تقدم الانسان فى مستوى الانسانية .

ويرى فلاسفة الحضارة : أن التقدم البشرى ليس هو التقدم المادى ، والتقدم المادى ليس دليلا على التقدم الانسانى . لأن التقدم فى الانسانية لا يتم الا اذا كان تفكير الانسان ووجدانه وسلوكه العملى ، يتسم بالانسانية أى يتسم برعاية الجماعة ، وعدم الاستجابة لدواعى الأنانية . . أن أهم

عنصر في حياة الانسان أن يعيش بانسانيته ، لا أن يوحش بأديته وحدها . أن المفكر العالم قد لا يصاحب تفكيره وعلمه سلوك خلقي ، وبذلك قد يكون علمه وتفكيره ذا خطر على الانسانية . ولكن صاحب السلوك الخلقي ، قلما يأتي منه ضرر لنفسه فضلا عن أن يضر غيره . والسعادة هي الطمأنينة وعدم القلق والخوف من الاعتداء . ومن هنا كانت حضارة الاسلام عنوان تلك الطمأنينة . ودفع القلق.

فقواعد السلوك والأخلاق والفن والقانون والعلم — في الحضارة الاسلامية موضوعي لا شخصي بمعنى أن يكون أعتبار هذه الجوانب عاما وليس نسبيا ، أن تكون الكل وليست للبعض دون البعض . . أن يكون لها الطابع الانساني العام ومن هذا المنطلق الاسلامي كانت الحضارة الاسلامية حضارة انسانية متميزة فريدة في عالم الوجود ، وليس كل عمل يصدر من الانسان يسهم في الحضارة وانما ذلك العمل الذي ينمي الحضارة الانسانية كيفا وكما ويذكر لنا التاريخ في صفحاته : أن العلماء المسلمين كانوا لا يعرفون الجنسيات ولا الحدود ، ولا الأواصر اللغوية ، ولا التاريخية . فقد يولد الواحد منهم في مصر من الأمصار . وربما يرحل في طلب العلم الى بلد آخر ، وقد ينشر العلم في بلد ثالث ، وقد يموت ويدفن في بلد رابع . ويعبر عن هذه الظاهرة الكاتب الاسلامي أحمد أمين في كتابه « ظهر الاسلام » فيقول : « ترى العالم في المشرق ، فاذا هو في الأندلس ، وفيما هو في الأندلس اذا هو في العراق وفيما هو في العراق اذا هو في مصر والشام . . لا يعوقهم فقر ، ولا يفت في عزمهم صعوبة الطريق وأخطاره ، سواء عليهم الصحراء وحرها ، والبحار وأمواجها . اذ تغلغل في نفوسهم اعتقاد : أن طلب العلم جهاد ، فمن مات في سبيله ، مات شهيدا ، هذا الى أن العلم عند كثير منهم أصبح مقصدا لا وسيلة يقصد لذاته سواء أنتج فقرا أو غنى ، وحياة أو موتا » .

وانطلقت الحضارة الاسلامية تملأ الدنيا بما جاءت به حتى وصلت أبواب أوروبا في ثوبها اسلامي القشيب . وفي هذا المعنى يقول : « سيديو » : هنالك أمر يستحق الاعجاب ، وهو أن دور المسلمين لم يقف عند حد ترقية العلوم التي أخذوها عن اليونان فحسب . بل أنهم قاموا بالنسبة للمدنية بدور أشد خطرا ، وأتم نفعا .

والخلاصة التي نبغي الوصول اليها : أن الحضارة الاسلامية ذات أساس متين يمكن من الاصلاح في كل شيء والأمة الاسلامية في وضع حضاري يسمح لها أن تنمي فلسفتها الخاصة لمتميزة ، دون أن يدفعها التقليد الأعمى الى اتباع الأشكال التي تعافها الفطر السليمة . . الاسلام يعترف بالقيمة الذاتية للأفراد ، باعتبارهم مدينين بوجودهم لله . ومسئولين امام الله عن اعمالهم ، ومن هنا كان الانسان الحضاري في الاسلام ، بخلاف الانسان الذي يدمج في المجتمع قسرا ورغما عنه كما في الشيوعية . لأن الشيوعية من الوجهتين العملية والنظارية تستغنى عن الفرد أن لم يخدم عرض الماركسية دون نقاش .

* * * * *

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

Transliteration	Translation	Arabic
29. Fa-aq-ba-la-tim ra-a-tu-hoo fee sar-ra-tin.	29 Then came forward his wife moaning,	فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ
Fa-sak-kat waj-ha-haa wa qaa-lat 'a-joo-zun 'a-qeem.	then she beat her face and said. (I am) an old barren lady	فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ
30. Qaa-loo ka-zaa-li-ki qaa-la rab-buk.	30 They said Thus has said your Lord	قَالُوا كَذَٰلِكِ قَالَ رَبُّكِ
In-na-hoo hu-wal-ha-kee-mul-'a-leem.	Surely He is the All-Wise, the All-Knowing.	إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

PART 26 HAA-MEEM ENDS HERE تم هنا بحمد الله الجزء ٢٦ ـ حٰمٓ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail
Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM
ENGLISH TRANSLATION AND TRANSLITERATION OF QUR'AN MAJEED

Yaqeen International

No. 23 dated 7-4-1993, Page 76, Verse No 10.
The Arabic text may be Corrected as:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

No 24 dated 22.4.93

1) Page 82, Verse No. 26,
a) Insert the following line between the 2nd and 3rd lines of the English transliteration:

ha-meey-ya-ta

b) the 2nd and the 3rd lines of the Arabic text may be corrected as:—

فِي قُلُوبِهِمُ

الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ

2 Page 85, Verse No. 3, the 3rd and the 4th lines of the Arabic text may be corrected as:

أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ

قُلُوبَهُمْ لِلتَّقْوَىٰ

20. *Wa fil-ar-ḍi aa-yaa-tul-lil-moo-qi-neen.*

20. And in the earth are signs for the firm believers,

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ

21. *Wa fee an-fu-si-kum. A-fa-laa tub-ṣi-roon.*

21. And (also) in your own selves. Do you then not see (them)?

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ

22. *Wa fis-sa-maa-i riz-qu-kum wa maa too-'a-doon.*

22. And in the sky is your provision and what you are promised

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

23. *Fa-wa rab-bis-sa-maa-i wal-ar-ḍi in-na-hoo la-haq-qum-*

23 So (I swear) by the Lord of the heavens and the earth that it is the Truth

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ

miṣ-la māa an-na-kum tan-ṭi-qoon.

as true as (the truth of) that which you (yourselves) speak.

مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

RU-KOO' 2

SECTION 2

رکوع ۲

24. *Hal a-taa-ka ḥa-dee-ṣu ḍai-fi ib-raa-hee-mal-muk-ra-meen.*

24. Has the story of the honoured guest of Ibraaheem reached you (O Muhammad),

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

25 *Iz-da-kha-loo 'a-lai-hi fa-qaa-loo sa-laa-maa.*

25. when they entered upon him He (Ibraaheem) said: Peace?

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

Qaa-la sa-laam. Qau-mum-mun-ka-roon.

He (Ibraaheem) said: Peace (on you too). (You are) an unknown people.

قَالَ سَلَامٌ قَوْمٌ مُّنكَرُونَ

26. *Fa-raa-gha i-lāa ah-li-hee fa-jāa-a bi-'ij-lin sa-meen.*

26. Then he hastened to his family and fetched a (piece of roasted) fattened calf.

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ

27. *Fa-qar-ra-ba-hōo i-lāi-him, qaa-la a-laa ta'-ku-loon.*

27. Then he brought it near them. He said: Why do you not eat?

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

28. *Fa-au-ja-sa min-hum khee-fah Qaa-loo laa ta-khaf*

28. So he conceived a fear of them. They said: Have no fear

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ

wa bash-sha-roo-hu bi-guh-laa-min 'a-leem.

and gave them the glad tidings of a wise son

وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ

No.	Transliteration	No.	Translation	Arabic
7.	*Was-sa-maa-i zaa-til-hu-bu-ki*	7.	By the sky having the net-work (of its paths).	وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۝
8.	*In-na-kum fee qau-lim-mukh-ta-li-feeny-*	8.	Surely, you are (involved) in a disputed arguments	إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝
9	*yu'-fa-ku 'an-hu man u-fik.*	9	Prevented from it shall be he who has been prevented (from the truth).	يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝
10	*Qu-ti-lal-khar-raa-ṣoo-nal-*	10	Perish the conjecturers.	قُتِلَ الْخَرّٰصُونَ ۝
11	*la-zee-na hum fee gham-ra-tin saa-hoon.*	11	Who are heedless in a flood of confusion.	الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ۝
12	*Yas-a-loo-na aiy-yaa-na yau-mud-deen*	12	They ask When is the Day of Reckoning?	يَسْـَٔلُونَ أَيَّانَ يَوْمُ الدِّينِ ۝
13	*Yau-ma hum 'a-lan-naa-ri yuf-ta-noon.*	13	(It is) the Day when on the Fire they shall be tried,	يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝
14.	*Zoo-qoo fit-na-ta-kum.*	14.	so now taste (the consequences of) your mischief.	ذُوقُوا فِتْنَتَكُمْ
	Haa-zal-la-zee kun-tum bi-hee yas-ta'-ji-loon		This is what you were hastening for.	هٰذَا الَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ ۝
15	*In-nal-mut-ta-qee-na fee jan-naa tinw-wa 'u-yoon.*	15	Surely, the righteous will be in gardens and fountains,	إِنَّ الْمُتَّقِينَ فِي جَنّٰتٍ وَعُيُونٍ ۝
16	*Aa-khi-zee-na maa aa-taa-hum rab-bu-hum*	16	Receiving what their Lord shall give them,	آخِذِينَ مَآ آتٰهُمْ رَبُّهُمْ
	in-na-hum kaa-noo qab-la zaa-li-ka muḥ-si-neen.		because before this they were righteous..	إِنَّهُمْ كَانُوا قَبْلَ ذٰلِكَ مُحْسِنِينَ ۝
17.	*Kaa-noo qa-lee-lam-mi-nal-lai-li maa yah-ja-'oon*	17.	Only a little of the night they slept;	كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۝
18.	*Wa bil-as-ḥaa-ri hum yas-tagh-fi-roon.*	18.	And in the early mornings they used to seek forgiveness.	وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۝
19.	*Wa fee am-waa-li-him ḥaq-qul-lis-saa-i-li wal-maḥ-room.*	19.	And in their wealth there was a due share for the beggar and the (non-beggar) destitute.	وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُومِ ۝

45. *Nah-nu a'-la-mu bi-maa ya-qoo-loo-na*	45. We are Best Aware of what they say,	نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ
wa maa an-ta 'a-lai-him bi-jab-baar.	and you are not the compelling one over them.	وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ
Fa-zak-kir bil-qur-aa-ni mainy-ya-khaa-fu wa-'eed.	So remind him of the Qur'an who fears My warning.	فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ

CHPATER 50 QĀĀF ENDS HERE. تمت هنا بحمد الله السورة ٥٠ ـ ق

SOO-RA-TUZ-ZAA-RI-YAAT — Chapter 51 Az-zaa-ri-yaat — ٥١ ـ الذّٰريٰت

Mak-keey-yah	Revealed at Makkah
Ru-koo-'a-tu-haa 3	SECTIONS 3
Aa-yaa-tu-haa 60	VERSES 60
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.

سُورَةُ الذّٰرِيٰتِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

RU-KOO' 1 — SECTION 1 — رکوع ١

1. *Waz-zaa-ri-yaa-ti zar-wan,*	1 By the scattering winds that scatter;	وَالذَّارِيَاتِ ذَرْوًا
2. *Fal-haa-mi-laa-ti wiq-ran*	2. And the bearing ones bearing weight (clouds);	فَالْحَامِلَاتِ وِقْرًا
3 *Fal-jaa-ri-yaa-ti yus-ran*	3. And the moving ones lightly gliding;	فَالْجَارِيَاتِ يُسْرًا
4. *Fal-mu-qas-si maa-ti am-ran.*	4. And the distributing ones, distributing by the order (of Allah).	فَالْمُقَسِّمَاتِ أَمْرًا
5. *In-na-maa too-'a-doo-na la-saa-di-qunw-*	5. Indeed, what you are promised is true.	إِنَّمَا تُوعَدُونَ لَصَادِقٌ
6. *wa in-nad-dee-na la-waa-qi'.*	6. And indeed the Reckoning is to happen.	وَإِنَّ الدِّينَ لَوَاقِعٌ

Transliteration	English	Arabic
au al-qas-sam-'a wa hu-wa sha-heed.	or gives ear, while he is fully attentive.	أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾
38. *Wa la-qad kha-laq-nas-sa-maa-waa-ti wal-ar-da*	38. And indeed, We have created the heavens and the earth	وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ
wa maa bai-na-hu-maa fee sit-ta-ti aiy-yaam.	and what is in between them in six days.	وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
Wa maa mas-sa-naa mil-lu-ghoob.	and no weariness touched Us.	وَّمَا مَسَّنَا مِنْ لُّغُوبٍ ﴿٣٨﴾
39 *Fas-bir 'a-laa maa ya-qoo-loo-na*	39 So be patient with what they say,	فَاصْبِرْ عَلٰى مَا يَقُولُونَ
wa sab-bih bi-ham-di rab-bi-ka	and celebrate the praise of your Lord	وَسَبِّحْ بِحَمْدِ رَبِّكَ
qab-la tu-loo-'ish-sham-si wa qab-lal-ghu-roob.	before sunrise and before sunset.	قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
40 *Wa mi-nal-lai-li fa-sab-bih-hu wa ad-baa-ras-su-jood.*	40 And in the night glorify Him and after the prostrations	وَمِنَ الَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾
41 *Was-ta-mi' yau-ma yu-naa-dil-mu-naa-di mim-ma-kaa-nin qa-reeb.*	41 And listen on the day when the crier will cry from a nearby place.	وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾
42 *Yau-ma yas-ma-'oo-nas-sai-ha-ta bil-haqq.*	42 The day when they shall hear the inevitable cry.	يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ
Zaa-li-ka yau-mul-khu-rooj.	That is the day of Resurrection.	ذٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
43 *In-naa nah-nu nuh-yee wa nu-mee-tu wa i-lai-nal-ma-seer.*	43 Indeed, it is We Who give life and cause death and to Us is the final resort.	إِنَّا نَحْنُ نُحْيِ وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾
44. *Yau-ma ta-shaq-qa-qul-ar-du 'an-hum si-raa-'aa.*	44 On the day when the earth will cleave asunder from them.(they will come) hastening forth	يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا
Zaa-li-ka hash-run 'a-lai-naa ya-seer.	This gathering together is easy for Us.	ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

RU-KOO' 3	SECTION 3	
30. *Yau-ma na-qoo-lu li-ja-han-na-ma ha-lim-ta-la'-ti*	30. The Day when We shall say to Hell: Are you filled?	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ
wa ta-qoo-lu hal mim-ma-ẓeed.	And it will say: Is there any more?	وَتَقُولُ هَلْ مِن مَّزِيدٍ ۝
31. *Wa uẓ-li-fa-til-jan-na-tu lil-mut-ta-qee-na ghai-ra ba-'eed.*	31. And Paradise will be brought near for the God-fearing, not too far.	وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ۝
32. *Haa-zaa maa too-'a-doon-na: li-kul-li aw-waa-bin ḥa-feeẓ.*	32. This is what you were promised, for every repentant and heedful one.	هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ۝
33. *Man kha-shi-yar-rah-maa-na bil-ghai-bi*	33. Who feared the All-Compassionate, unseen	مَّنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ
wa jāā-a bi-qal-bim-mu-neeb.	and came with a contrite heart:	وَجَاءَ بِقَلْبٍ مُّنِيبٍ ۝
34. *Ud-khu-loo-haa bi-sa-laam.*	34 Enter into it (Paradise) in peace	ادْخُلُوهَا بِسَلَامٍ
Zaa-li-ka yau-mul-khu-lood.	This is the Day of Eternity	ذَٰلِكَ يَوْمُ الْخُلُودِ ۝
35. *La-hum-maa ya-shaa-oo-na fee-haa.*	35 For them there is all that they desire therein.	لَهُم مَّا يَشَاءُونَ فِيهَا
Wa la-dai-naa ma-ẓeed	And with Us is yet more	وَلَدَيْنَا مَزِيدٌ ۝
36. *Wa kam ah-lak-naa qab-la-hum-min qar-nin*	36 And how many a generation have We destroyed before them (the Makkans)!	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ
hum a-shad-du min-hum baṭ-shan	who were stronger than they in might,	هُمْ أَشَدُّ مِنْهُم بَطْشًا
fa naq-qa-boo fil-bi-laad	so they explored the lands.	فَنَقَّبُوا فِي الْبِلَادِ
Hal-mim-ma-ḥeeṣ.	(Yet) was there any place of refuge (for them)?	هَلْ مِن مَّحِيصٍ ۝
37. *In-na fee zaa-li-ka la-zik-raa li-man kaa-na la-hoo qal-bun*	37. Surely, in this is a reminder for him who has a heart	إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ

Transliteration	Translation	Arabic
21 *Wa jaa-at kul-lu naf-sim-ma-'a-haa saa-i-qunw-wa sha-heed.*	21. And every soul shall come with a driver and a witness.	وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّشَهِيدٌ ۝
22 *La-qad-kun-ta fee ghaf-la-tim-min haa-zaa*	22 You had indeed been in negligence about this (Day).	لَقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا
Fa-ka-shaf-naa 'an-ka ghi-taa-a-ka	So We removed from you your covering (on your eyes)	فَكَشَفْنَا عَنكَ غِطَآءَكَ
fa-ba-sa-ru-kal-yau-ma ha-deed.	So, your sight this day is sharp.	فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝
23. *Wa qaa-la qa-ree-nu-hoo haa-zaa maa la-daiy-ya 'a-teed*	23 And his companion (the attending Angel) will say: This is what is ready with me (as testimony).	وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ ۝
24 *Al-qi-yaa fee ja-han-na-ma kul-la kaf-faa-rin 'a-need*	24 Cast you (two Angels) into Hell every ingrate rebel,	أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝
25 *Man-naa-'il-lil-khai-ri mu'-ta-dim-mu-reeb.*	25 Hinderer of good, transgressor, doubter	مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ۝
26. *Al-la-zee ja-'a-la ma-'al-laa-hi i-laa-han aa-kha-ra*	26 Who set up along with Allah another god.	الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ
fa-al-qi-yaa-hu fil-'a zaa-bish-sha-deed.	So cast him into the severe torment.	فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۝
27 *Qaa-la qa-ree-nu-hoo rab-ba-naa maa at-ghai-tu-hoo*	27. His companion will say O, our Lord! I did not lead him into insolence;	قَالَ قَرِينُهُ رَبَّنَا مَآ أَطْغَيْتُهُ
wa laa-kin kaa-na fee-da-laa-lim-ba-'eed.	but he (himself) was in a wide error.	وَلَٰكِن كَانَ فِي ضَلَٰلٍ بَعِيدٍ ۝
28 *Qaa-la laa takh-ta-si-moo la-daiy-ya*	28 He (Allah) will say: Do not argue in My presence	قَالَ لَا تَخْتَصِمُوا لَدَيَّ
wa qad qad-dam-tu i-lai-kum bil-wa-'eed.	when I had already given you the warning.	وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ۝
29. *Maa yu-bad-da-lul-qau-lu la-daiy-ya*	29 The word is not changed with Me.	مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ
Wa maa a-na bi-zal-laa-mil-lil-'a-beed.	and I am not unjust to the servants.	وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ۝

Transliteration	No.	Translation	Arabic
14. *Wa as-haa-bul-ai-ka-ti wa qau-mu Tub-ba'.*	14.	And the companions of the Aikah (the woods) and the people of Tubba.	وَاَصْحٰبُ الْاَيْكَةِ وَقَوْمُ تُبَّعٍ
kul-lun kaz-za-bar-ru-su-la fa-haq-qa wa-'eed		Every one belied the Messengers, so My warning was duly fulfilled.	كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ
15 *A-fa-'a-yee-naa bil-khal-qil-aw-wal.*	15	Had We then become wearied by the first creation?	اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ
Bal hum fee lab-sim-min khal-qin ja-deed.		No, but they are in doubt about a new creation.	بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ
RU-KOO' 2		SECTION 2	ركوع ٢
16 *Wa la-qad kha-laq-nal-in-saa-na*	16.	And We did create man	وَلَقَدْ خَلَقْنَا الْاِنْسَانَ
wa na'-la-mu maa tu-was-wi-su bi-hee naf-su-hu		and We know that with which his soul prompts (him)	وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ
wa nah-nu aq-ra-bu i-lai-hi min hab-lil-wa-reed		and We are nearer to him than the jugular vein	وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ
17 *Is ya-ta-laq-qal-mu-ta-laq-qi-yaa-ni 'a-nil-ya-mee-ni wa 'a-nish-shi-maa-li qa-'eed*	17	When the two Receivers (the Angels) receive (him) (one sitting) on the right-hand and the other sitting on the left-hand,	اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ
18 *Maa yal-fi-zu min qau-lin il-laa la-dai-hi ra-qee-bun 'a-teed*	18	Not a word does he utter, but with him is a vigilant observer (to record it)	مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ
19 *Wa jaa-at sa-ka-ra-tul-mau-ti bil-haqq*	19	And the agony of death will in all certainty come to him	وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ
Zaa-li-ka maa kun-ta min-hu ta-heed.		That is what you had tried to avoid	ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ
20. *Wa nu-fi-kha fis-soor.*	20.	And the Trumpet will be blown into.	وَنُفِخَ فِي الصُّوْرِ
zaa-li-ka yau-mul-wa-'eed		And that shall be the Day of the threat.	ذٰلِكَ يَوْمُ الْوَعِيْدِ

	Transliteration		Translation	Arabic
	kai-fa ba-nai-naa-haa wa zai-yan-naa-haa		how We have built it and adorned it,	كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا
	wa maa la-haa min fu-rooj.		and that there is no flaw therein.	وَمَا لَهَا مِن فُرُوجٍ ۝
7.	*Wal-ar-da ma-dad-naa-haa*	7	And the earth—We have spread it	وَالْأَرْضَ مَدَدْنَٰهَا
	wa 'al-qai-naa fee-haa ra-waa-si-ya		and We have cast therein balancing weights (i.e. mountains),	وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
	wa am-bat-naa fee-haa min kul-li zau-jim-ba-heej		and grown thereon of every thing in pleasing pairs	وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ۝
8	*Tab-si-ra-tanw-wa zik-raa li-kul-li 'ab-dim-mu-neeb.*	8	For the enlightenment and remembrance of every repentant servant	تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ۝
9	*Wa naz-zul-naa mi-nas-sa-maa-i maa-am-mu-baa-ra-kan*	9	And We sent down from the sky Blessed (rain) water,	وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبَٰرَكًا
	fa-am-bat-naa bi-hee jan-naa-tinw-wa hab-bal-ha-seed.		then We grew thereby gardens and the grain that is harvested.	فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ الْحَصِيدِ ۝
10.	*Wan-nakh-la baa-si-qaa-til-la-haa tal-'un-na-deed*	10	And the tall palm-trees, having thick clusters, one over another,	وَالنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝
11	*riz-qal-lil- 'i-baad.*	11	(As) a provision for the servants (of Allah).	رِّزْقًا لِّلْعِبَادِ
	Wa ah-yai-naa bi-hee bal-da-tam-mai-taa.		And with it We brought to life a dead land.	وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا
	ka-zaa-li-kal-khu-rooj.		Like this will be the Resurrection.	كَذَٰلِكَ الْخُرُوجُ ۝
12.	*Kaz-za-bat qab-la-hum qau-mu noo-hinw-wa as-haa-bur-ras-si wa sa-mood.*	12	Belied before them the people of Noah and the companions of the Rass and Thamud,	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَٰبُ الرَّسِّ وَثَمُودُ ۝
13.	*Wa 'aa-dunw-wa fir-'au-nu wa-ikh-waa-nu loot.*	13.	And 'Aad and Pharoah and the brothers of Lot.	وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ۝

Transliteration	English	Arabic
SOO-RA-TU QAAF		سُوْرَةُ قٓ مَكِّيَّةٌ
Mak-keey-yah	Revealed at Makka'h	
Ru-koo-'aa-tu-haa 3	SECTIONS 3	
Aa-yaa-tu-ha 45	VERSES 45	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *Qaaf. Wal-qur-aa-nil-ma-jeed.*	1 Qaaf By the Glorious Qur'an.	قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ
2. *Bal 'a-ji-boo an jaa-a-hum-mun-zi-rum-min-hum*	2. Surely, they wondered that a warner came to them from among themselves,	بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ
fa-qaa-lal-kaa-fi-roo-na haa-zaa shai-un 'a-jeeb.	and the unbelievers said. This is a strange thing	فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ
3 *A-i-zaa mit-naa wa kun-naa tu-raa-baa*	3. What! When we die and become dust,	ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا
Zaa-li-ka raj-'um-ba-'eed	This (idea of) returning to life is far-fetched.	ذٰلِكَ رَجْعٌۢ بَعِيْدٌ
4 *Qad 'a-lim-naa maa tan-qu-sul-ar-du-min-hum*	4 Indeed, We know what the earth takes away from them,	قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ
Wa 'in-da-naa ki-taa-bun ha-feez.	and with Us is a Book preserving (everything).	وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ
5. *Bal kaz-za-boo bil-haq-qi lam-maa jaa-a-hum*	5 No, but they belied the Truth, when it came to them.	بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ
fa-hum fee am-rim-ma-reej.	So they are in a confused affair.	فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ
6. *A-fa-lam yan-zu-roo i-las-sa-maa-i fau-qa-hum,*	6. Do they not look at the sky over them (to reflect),	اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ

Transliteration	Translation	Arabic
16. *Qul a-tu-'al-li-moo-nal-laa-ha bi-dee-ni-kum.*	16. **Say: Will you teach Allah about your religion,**	قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ
Wal-laa-hu ya'-la-mu maa fis-sa-maa-waa-ti wa maa fil-ard.	**when Allah knows what is in the heavens and what is in the earth?**	وَاللَّهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
Wal-laa-hu bi-kul-li shai-in 'a-leem.	**And Allah is Aware of all things..**	وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
17. *Ya-mun-noo-na 'a-lai-ka an as-la-moo*	17. **They deem it to be a favour to you that they have embraced Islam.**	يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا
Qul-laa ta-mun-noo 'a-laiy-ya is-laa-ma-kum.	**Say: Do not deem your Islam to be a favour to me.**	قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ
Ba-lil-laa-hu ya-mun-nu 'a-lai-kum an ha-daa-kum lil-ee-maa-ni	**No, but Allah has shown a favour to you that He has guided you to the Faith;**	بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ
in kun-tum saa-di-qeen.	**if you are truthful.**	إِنْ كُنْتُمْ صَادِقِينَ
18. *In-nal-laa-ha ya'-la-mu ghai-bas-sa-maa-waa-ti wal-ard.*	18. **Indeed, Allah knows the unseen (secrets) of the heavens and the earth**	إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ
wal-laa-hu ba-see-rum-bi-maa ta'-ma-loon.	**and Allah is watching what you do**	وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

CHAPTER 49 AL-HU-JU-RAAT ENDS HERE.

تمت هذا بحمد الله سورة ٤٩ الحجرات

SUPPLEMENT

RU-KOO' 2 (Contd.)	SECTION 2 (Contd.)	ركوع ٢ (متتبع)
14. *Qaa-la-til-a'-raa-bu aa-man-naa.*	14. The Bedouins say: We believe.	قَالَتِ الْأَعْرَابُ آمَنَّا
Qul-lam tu'-mi-noo	Say: You do not believe.	قُلْ لَمْ تُؤْمِنُوا
wa laa-kin qoo-lōo as-lam-naa	but say: We have embraced Islam.	وَلَٰكِنْ قُولُوا أَسْلَمْنَا
wa lam-maa yad-khu-lil-ee-maa-nu fee qu-loo-bi-kum.	and Faith has not yet entered into your hearts.	وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ
Wa in tu-ṭee-'ul-laa-ha wa ra-soo-la-hoo	And if you obey Allah and His Messenger,	وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ
laa ya-lit-kum-min 'a-maa-li kum shai-aa.	He will not deduct anything from your (good) deeds.	لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا
In-nal-laa-ha ghaa-foo-rur-ra-ḥeem.	Surely, Allah is Forgiving, Merciful.	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
15. *In-na-mal-mu'-mi-noo-nal-la-zee-na*	15. Indeed the believers are those	إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ
aa-ma-noo bil-laa-hi wa ra-soo-li-hee sum-ma lam yar-taa-boo	who believe in Allah and His Messenger, and then do not doubt (therein)	آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
wa jaa-ha-doo bi-am-waa-li-him wa an-fu-si-him fee sa-bee-lil-laah	and strive with their wealth and their lives in the cause of Allah;	وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
U-lāā-i-ka hu-muṣ-ṣaa-di-qoon.	it is they who are the truthful.	أُولَٰئِكَ هُمُ الصَّادِقُونَ

Transliteration	Translation	Arabic
12. *Yāa-aiy-yu-hal-la-ze-na aa-ma-nuj-ta-ni-boo*	12. O you who believe! avoid	يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا
ka-ṣee-ram-mi-naẓ-ẓann.	too much suspicion, (because)	كَثِيْرًا مِّنَ الظَّنِّ
In-na ba'-ḍaẓ-ẓan-ni iṣ-munw-	indeed, certain suspicions are sin;	اِنَّ بَعْضَ الظَّنِّ اِثْمٌ
wa lala ta-jas-sa-soo wa laa yagh-tab-b'-ḍu-kum ba'-ḍaa	neither spy nor backbite one another.	وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا
A-yu-ḥib-bu a-ḥa-du-kum ainy-ya'ku-la laḥ-ma a-khee-hi mai-tan fa-ka-rih-tu-mooh	Does any one of you like to eat the flesh of his dead brother? Nay, you would dislike it.	اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ
Wat-ta-qul-laah In-nal-laa-ha taw-waa-bur-ra-ḥeem	And fear Allah. Surely, Allah is Relenting, Merciful.	وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ
13. *Yāa-aiy-yu-han-naa-su in-naa kha-laq-naa-kum-*	13. O men! We have created you	يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ
min za-ka-rinw-wa un-ṣaa	from a male and a female,	مِّنْ ذَكَرٍ وَّاُنْثٰى
wa ja-'al-naa-kum shu-'oo-banw-	and have made you into races	وَجَعَلْنٰكُمْ شُعُوْبًا
wa qa-bāa-i-la li-ta-'aa-ra-foo	and tribes that you may (thereby) know one another.	وَّقَبَآئِلَ لِتَعَارَفُوْا
In-na ak-ra-ma-kum 'in-dal laa-hi at-qaa-kum.	Indeed, the most honourable of you in the sight of Allah is (one who is) the most righteous of you.	اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ
In-nal-laa-ha 'a-lee-mun kha-beer.	Surely, Allah is All-Knowing, All-Aware.	اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Muhammad Ismail
Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
In-nal-laa-ha yu-ḥib-bul-muq-si-ṭeen.	Surely, Allah loves the equitable.	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝٩
10. *In-na-mal-mu'-mi-noo-na ikh-wa-tun*	10. Surely, the believers are brothers,	إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ
fa-aṣ-li-ḥoo bai-na a-kha-wai-kum	so make peace between your (two) brothers,	فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
wat-ta-qul-laa-ha la-'al-la-kum tur-ḥa-moon.	and fear Allah, so that you may perhaps be shown mercy.	وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝١٠
RU-KOO' 2	SECTION 2	
11. *Yāa-aiy-yu-hal-la-zee-na aa-ma-noo laa yas-khar qau-mum-*	11. O you who believe! A people should not laugh	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ
min-qau-min 'a-saa ainy-ya-koo-noo khai-ram-min-hum	at another people, because, perhaps, they (the latter) may be better than them (the former)	مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
wa laa ni-sāā-um-min-ni-sāā-in	and neither women (should laugh) at other women,	وَلَا نِسَاءٌ مِّن نِّسَاءٍ
'a-sāa ainy-ya-kun-na khai-ram-min-hun.	because perhaps they (the latter) may be better than them (the former),	عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ
Wa laa tal-mi-ẓoo an-fu-sa-kum	and do not defame one another,	وَلَا تَلْمِزُوا أَنفُسَكُمْ
wa laa ta-naa-ba-ẓoo bil-al-qaab.	nor revile (anyone) by nicknames.	وَلَا تَنَابَزُوا بِالْأَلْقَابِ
Bi'sal-is-mul-fu-soo-qu	And what evil name is (the name of) wickedness	بِئْسَ الِاسْمُ الْفُسُوقُ
ba'-dal-ee-maan.	after (having accepted) the faith!	بَعْدَ الْإِيمَانِ
Wa mal-lam ya-tub	And those who do not repent,	وَمَن لَّمْ يَتُبْ
fa-u-lāā-i-ka hu-muẓ-ẓaa-li-moon.	they are the wrongdoers.	فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝١١

Transliteration	Translation	Arabic
fa-tuṣ-bi-ḥoo 'a-laa maa fa-'al-tum naa-di-meen.	then repent of what you have done.	فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۝
7. *Wa'-la-moo an-na fee-kum ra-soo-lal-laah.*	7. And know that among you is Allah's Messenger.	وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ
Lau yu-tee-'u-kum fee ka-seerim-mi-nal-am-ri la-'a-nit-tum	If he were to obey in many matters you would surely be in distress;	لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ
wa-laa-kin-nal-laa-ha ḥab-ba-ba i-lai-ku-mul-ee-maa-na	but Allah has endeared the faith to you	وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ
wa-zaiy-ya-na-hoo fee qu-loo-bi-kum	and has made it fair-seeming in your hearts,	وَزَيَّنَهُ فِي قُلُوبِكُمْ
wa kar-ra-ha i-lai-ku-mul-kuf-ra wal-fu-soo-qa wal-'iṣ-yaan.	and has made the disbelief, transgression and disobedience hateful to you.	وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ
U-laa-i-ka hu-mur-raa-shi-doon.	They are those who are the rightly guided	أُولَٰئِكَ هُمُ الرَّاشِدُونَ ۝
8. *Faḍ-lam-mi-nal-laa-hi wa ni'-mah.*	8. (This is) as a grace and bounty from Allah;	فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ
Wal-laa-hu 'a-lee-mun ḥa-keem.	and Allah is All-Knowing All-Wise.	وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝
9. *Wa in ṭaa-i-fa-taa-ni mi-nal-mu'-mi-nee-naq-ta-ta-loo*	9. And if two parties of the believers fight	وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا
fa-aṣ-li-hoo bai-na-hu-maa.	then make peace between them,	فَأَصْلِحُوا بَيْنَهُمَا ۖ
Fa-im-ba-ghat iḥ-daa-hu-maa 'a-lal-ukh-raa	and if one of them transgresses against the other,	فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ
fa-qaa-ti-lul-la-tee tab-ghee	then fight the one that has transgressed,	فَقَاتِلُوا الَّتِي تَبْغِي
hat-taa ta-fee-a i-laa am-ril-laah.	until it reverts to Allah's Command;	حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ
Fa-in-faa-at fa-aṣ-li-ḥoo bai-na-hu-maa bil-'ad-li wa aq-si-ṭoo.	then if it rerverts make peace between them with justice and deal equitably.	فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ

	Transliteration		Translation	Arabic
	ka-jah-ri ba'-di-kum li-ba'-din		like your shouting to one another.	كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
	an-tah-ba-ta a'-maa-lu-kum wa an-tum laa tash-'u-roon.		lest your (good) deed should go to waste while you are unaware	أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝
3.	*In-nal-la-zee-na ya-ghud-doo-na as-waa-ta-hum 'in-da ra-soo-lil-laa-hi*	3.	Indeed, those who lower their voices in the presence of Allah's Messenger,	إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ
	u-lāā-i-kal-la-zee-nam-ta-ha-nal-laa-hu qu-loo-ba-hum lit-taq-waa.		They are those that Allah has tested their hearts for righteousness.	أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ
	La-hum-magh-fi-ra-tunw-wa aj-run 'a-zeem.		for them is forgiveness and great reward.	لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝
4.	*In-nal-la-zee-na yu-naa-doo-na-ka*	4.	Indeed those who call you	إِنَّ الَّذِينَ يُنَادُونَكَ
	minw-wa-rāā-il-hu-ju-raa-ti ak-sa-ru-hum laa ya'-qi-loon.		from behind the (inner) apartments most of them do not understand.	مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝
5.	*Wa lau an-na-hum sa-ba-roo*	5	And if they had patience	وَلَوْ أَنَّهُمْ صَبَرُوا
	hat-taa takh-ru-ja i-lai-him		till you came out to them:	حَتَّىٰ تَخْرُجَ إِلَيْهِمْ
	la-kaa-na khai-ral-la-hum.		that would certainly be better for them;	لَكَانَ خَيْرًا لَهُمْ
	Wal-laa-hu gha-foo-rur-ra-heem.		and Allah is All-Forgiving Most Merciful	وَاللَّهُ غَفُورٌ رَحِيمٌ ۝
6.	*Yāa-aiy-yu-hal-la-zee-na aa-ma-nōo*	6	O you who have believed	يَا أَيُّهَا الَّذِينَ آمَنُوا
	in-jāā-a-kum faa-si-qum		If an evil person brings to you	إِنْ جَاءَكُمْ فَاسِقٌ
	bi-na-ba-in fa-ta-baiy-ya-nōo		a report, verify it,	بِنَبَإٍ فَتَبَيَّنُوا
	an-tu-see-boo qau-mam bi-ja-haa-la-tin		lest you should smite a people in ignorance,	أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ

Wa-'a-dal-laa-hul-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti min-hum	Allah has promised those among them who believe and do good deeds,	وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ
magh-fi-ra-tanw-wa aj-ran 'a-zee-maa.	forgiveness and great reward.	مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا

CHAPTER 48 AL-FATH *ENDS HERE.* تمت هنا بحمدالله سورة ٤٨ ـ الفتح

Ma-da-neey-yah Revealed at Medinah.

Ru-koo-'aa-tu-haa 2 SECTIONS 2

Aaa-yaa-tu-haa 18 VERSES 18

سُوْرَةُ الْحُجُرٰتِ مَدَنِيَّةٌ

Bis-mil-laa-hir-rah-maa-nir-ra-heem. In the name of Allah, the All-Compassionate, the Most Merciful. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

RU-KOO' 1 SECTION 1

1. *Yaa-aiy-yu-hal-la-zee-na aa-ma-noo laa tu-qad-di-moo*	1 O you who believed! Do not be forward	يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا
bai-na ya-da-yil-laa-hi wa ra-soo-li-hee	in the presence of Allah and His Messenger,	بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ
wat-ta-qul-laah.	and fear Allah.	وَاتَّقُوا اللّٰهَ
In-nal-laa-ha sa-mee-'un 'a-leem.	Surely Allah is All-Hearing and All-Knowing.	اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ
2. *Yaa-aiy-yu-hal-la-zee-na aa-ma-noo laa tar-fa-'oo as-waa-ta-kum*	2 O you who believed! Do not raise your voices	يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ
fau-qa sau-tin-na-beey-yi wa laa taj-ha-roo la-hoo bil-qau-li	above the Prophet's voice, nor shout to him in speech	فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ

Transliteration	English	Arabic
28. *Hu-wal-la-zee ar-sa-la ra-soo-la-hoo*	28. It is He Who sent His Messenger	هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ
bil-hu-daa wa dee-nil-haq-qi	with guidance and the religion of Truth	بِالْهُدٰى وَدِيْنِ الْحَقِّ
li-yuz-hi-ra-hoo 'a-lad-dee-ni kul-lih.	that He may exalt it above all religions	لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ
Wa ka-faa bil-laa-hi sha-hee-daa	and Sufficient is Allah for a witness.	وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝
29. *Mu-ham-ma-dur-ra-soo-lul-laah. Wal-la-zee-na ma-'a-hoo*	29. Muhammad is the Messenger of Allah; and those who are with him	مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۭ وَالَّذِيْنَ مَعَهٗٓ
a-shid-daa-u 'a-lal-kuf-faa-ri ru-ha-maa-u bai-na-hum	are severe against the unbelievers but merciful amongst themselves.	اَشِدَّاۗءُ عَلَى الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ
ta-raa-hum ruk-ka-'an suj-ja-dany	(O Prophet) you see them bowing prostrate,	تَرٰىهُمْ رُكَّعًا سُجَّدًا
Yab-ta-ghoo-na faz-lam-mi-nal-laa-hi wa riz-waa-naa	seeking bounty and pleasure from Allah,	يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا
see-maa-hum fee wu-joo-hi-him-min a-sa-ris-su-jood	their marks are on their faces, from the traces of prostration	سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ
Zaa-li-ka ma-sa-lu-hum fit-tau-raa-ti	That is their likeness (description) in the Torah	ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ
wa ma-sa-lu-hum fil-in-jeel	and (that is) their likeness in the Bible.	وَمَثَلُهُمْ فِي الْاِنْجِيْلِ
Ka-zar-'in akh-ra-ja shat-a-hoo fa-aa-za-ra-hoo	(They are) like a cultivated field that sends forth its shoot, then strengthens it.	كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ
fas-tagh-la-za fas-ta-wau 'a-laa soo-qi-hee	so it thickens and rises firm upon its stalk	فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ
yu'-ji-buz-zur-raa-'a	delighting the cultivators,	يُعْجِبُ الزُّرَّاعَ
li-ya-ghee-za bi-hi-mul-kuf-faar.	that He may enrage the unbelievers.	لِيَغِيْظَ بِهِمُ الْكُفَّارَ

26. *Iz ja-'a-lal-la-zee-na ka-fa-roo*	26. When those who disbelieved	إِذْ جَعَلَ الَّذِينَ كَفَرُوا
fee qu-loo-bi-hi-mul-	set in their hearts the zeal—	فِي قُلُوبِهِمُ
ha-mey-ya-tal-jaa-hi ley-ya-ti	the zeal of ignorance	الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ
fa-an-za-lal-laa-hu sa-kee-na-ta-hoo	Allah sent down His tranquillity	فَأَنزَلَ اللَّهُ سَكِينَتَهُ
'a-laa ra-soo-li-hee wa 'a-lal-mu'-mi-nee-na	upon His Messenger and upon the believers	عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ
wa al-za-ma-hum ka-li-ma-tat-taq-waa	and enjoined on them the word of piety.	وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ
wa kaa-nōo a-haq-qa bi-haa wa-ah-la-haa	and they were most deserving and, worthy of it;	وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا
Wa kaa-nal-laa-hu bi-kul-li shai-in 'a-lee-maa.	and Allah has knowledge of everything.	وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
RU-KOO' 4	SECTION 4	
27. *La-qad sa-da-qal-laa-hu ra-soo-la-hur-ru'-yaa bil-haqq.*	27 Indeed, Allah has in truth fulfilled for His Messenger, the vision with reality (saying):	لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ
La-tad-khu-lun-nal-mas-ji-dal-ha-raa-ma in-shāa-al-laa-hu aa-mi-nee-na	You shall indeed enter the Sacred Mosque, God willing, in security	لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ آمِنِينَ
mu-hal-li-qee-na ru-oo-sa-kum wa mu-qas-si-ree-na	with your heads shaved and (your) hair cut short	مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
laa ta-khaa-foon.	and you shall have no fear	لَا تَخَافُونَ
Fa-'a-li-ma maa-lam ta'-la-moo	and He knows what you do not know	فَعَلِمَ مَا لَمْ تَعْلَمُوا
fa-ja-'a-la min doo-ni- zaa-li-ka fat-han qa-ree-baa.	and He granted, besides this, a victory near at hand.	فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ت = ṭ Bold | ح = ḥ Madd | ز = ẓ ‌آ = ãã | ص = ṣ ‌ = ãã | ض = ḍ ‌ = ãã | ط = ṭ Fine | ظ = ẓ Madd | ع = ' ‌آ = ãa | ء = ' (Jerk) ‌ = ũũ | ‌ = ĩe

RU-KOO' 3 (Contd.) — SECTION 3 (Contd.) — رکوع ٣ (متبع)

25. *Hu-mul-la-zee-na ka-fa-roo* — They are those who disbelieved — هُمُ الَّذِيْنَ كَفَرُوْا

wa ṣad-doo-kum 'a-nil-mas-ji-dil-ḥa-raa-mi — and barred you from the Sacred Mosque, — وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ

wal-had-ya ma'koo-fan ainy-yab-lu-gha ma-ḥil-lah — and the sacrificial offering, lest it should reach its appointed place. — وَالْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ

Wa lau laa ri-jaa-lum-mu'-mi-noo-na wa ni-sãã-um-mu'-mi-naa-tul-lam ta'-la-moo-hum — And if certain believing men and believing women whom you did not know, had not been there (i.e. in Makkah) — وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ

an ta-ṭa-oo-hum fa-tu-ṣee-ba-kum-min-hum-ma-'ar-ra-tum-bi-ghai-ri-'ilm. — you would have trampled upon them without knowledge, and then you would have incurred guilt because of them. — اَنْ تَطَئُوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ

Li-yud-khi-lal-laa-hu fee raḥ-ma-ti-hee mainy-ya-shãã'. — (It was) so that Allah may admit into His Mercy whom He will; — لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَآءُ

lau ta-zaiy-ya-loo — (and) if they (the believers) had been clearly apart (from the disbelievers) — لَوْ تَزَيَّلُوْا

la-'az-zab-nal-la-zee-na ka-fa-roo min-hum 'a-zaa-ban a-lee-maa. — We would have surely punished those who disbelieved among them (i.e. the Makkan) with a painful punishment. — لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا

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a crystal clear basis or value on which to weld the divergent races, creed and colour.

As eminent historian Arnold Toynbee, in his book, "Civilization on Trial" rightly states: "The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue. *The forces of racial tolerations*, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against racial consciousness were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely re-inforcement which would decide the issue in favour of Tolerance and Peace " (pp 205-206).

It is most astonishing that in spite of the lofty and transcendent teachings of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* on universal brotherhood, equality and fraternity the Muslim Ummah was going astray by diverse racial slogans and deviating from the path of virtues. Those who produced ideal examples of human brotherhood and equality in the past on the basis of their *Iman and Tauhid* are now following sectarian and ethnic nationalism as a remedy for their socio-economic and political ills.

Courtesy: DAWN

SALAAT is the pillar of Faith. we Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

ON SEEING PRAYER

Henry de Castro was a French officer, who, during the French occupation of Algeria held a high Government post. One day he was riding out on a mission through the desert. Behind him were thirty Arab horsemen who served under him During the journey the time came for the afternoon prayer. They told their officer that it was time for prayer, and without waiting for his permission, they dismounted. After giving the call to prayer aloud they stood in rows to pray The French officer felt affronted at this arrogant behaviour on their part, but he kept silent. He stopped his horse and observed the Arabs in their prayer. The sight of praying in even rows had a profound effect on him. Afterwards *when they had finished praying*, he began to ask them questions about prayer, and listened attentively to their answers.

The boldness of the Arabs and the sight of prayer in such array made a deep impression on Henry de Castro. When he returned home he started to study Islam. First of all he read a French translation of the Qur'an. Then he travelled extensively in Arab countries to observe the Islamic way of life, his impressions became more profound. Eventually he accepted Islam.

At first the French officer thought that the Arabs were being proud in their action, so he felt offended but when he saw them dismounting from their horses in order to bow down humbly before the Lord of the Universe, he realized that what they had done had been out of humility, not pride. His nature awakened within him. The sight of God's servants bowing down before Him so inspired a feeling of submission to God within him, that eventually he entered the fold of the religion of God.

(Courtesy: Al-Risala)

—:o:—

- The code of the highest truth is the Book of Allah.
- The thing that is most reliable is to profess righteousness.
- The best of all the disciples are the disciples of Abraham *('alaihis salaam)*.
- Of all the traditional practices, the best is the Tradition of Muhammad *(Sallallahu 'alaihi wa sallam)*.
- Remembrance of Allah has superiority over all other forms of rememberance.
- Of all the narrations, the best is the narration of Glorious Qur'an.
- The best deeds are the deeds based on the resolution (of Faith).
- The worst deeds are the deeds of (vicious) innovations.
- The best guidance is that of the Apostles of Allah.
- The best death is the death of those who are martyred (that is killed in the cause of Allah).

—:O:—

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ATTENTION

Part 26 "Haa-meem" could not be completed in this issue. We shall complete it in the form of a Supplement in the near future INSHAALLAH.

Manager

But it was Prophet Muhammad (Sallallahu 'alaihi wa sallam) who completely transformed the mode of thinking with the spirit of Faith (Iman and Tauhid). He built up a solid structure on this base which bound the Arabs in universal brotherhood and fraternity and demolished all traditional frameworks of tribe and family. He infused in the dead souls a new spirit of Truth, Justice, Equality, Peace and Human Rights.

Faith (*Iman*) constitutes an intuitive knowledge of the Supreme Creator and Sustainer. It instils a relationship of hope and submission. This also leads to a positive and durable ground for the stability of his inner being. This unique concept reawakened and reactivated the philosophy of human unity as emphasised by the Glorious Qur'an. "Mankind were one community, and Allah sent unto them Prophets as bearers of good tidings and as warners." (2:213). "And that which benefits humanity as a whole, stays on in this earth." (13:17).

To bring about universal brotherhood of man mere expressions of amity, tolerance and goodwill do not work, it needs the reconstruction of dynamic social order based on the permanent values of the Divine Book. And the first and the formost objective which the Qur'anic Social Order and Islamic State envisages, is the greatest interest and welfare of the entire humanity

According to Allama Iqbal, the Qur'an has a definite view of man's destiny as a unity of life. This concept of unity life embraces the entire human race irrespective of caste, colour, creed and nationality.

Discussing this issue, Iqbal attacks the "abstract concept of human unity", and says that the idea of human unity is "neither a concept of philosophy, nor a dream of poetry." Thus he expresses with clarity of diction: "As a social movement the aim of Islam was to make the idea of human unity a living factor in the Muslim's daily life and then silently and imperceptably to carry it towards fuller fruition. Iqbal does not visualise human unity as divorced from human consciousness which in his words constitutes the centre of human personality. He laments the situation that "this unity of human consciousness never really became a point of interest in the history of Muslim thought."

Giving the highest importance to the problem Iqbal asks the modern Muslim scholars, fully conversant with current and corss-currents of latest phenomena 'to rethink the whole system of Islam without completely breaking with the past Elucidating this viewpoint, Allama Iqbal pays rich tributes to Jamal uddin Afghani and expresses: "If his indefatigable but divided energy would have been devoted fully to Islam as a system of human conduct, the world of Islam, intellectually speaking, would have been much more on solid ground today." However, the Qur'an with its emphasis on righteousness, piety, justice and fair dealing envisages truly a refined society for the people to live in peace and harmony

The Qur'an enjoins two basic principles which can weld the people of the world in global amity and peaceful living. "O mankind! We have created you male and female, and have made you nations and tribes that you may know one another. Verily the noblest of you, in the sight of Allah, is the best in conduct. Surely Allah is All-Knowing All-Aware." (49:13)

This Divine verse addresses all human being and not only the Muslims. All human beings have descended from Adam and Eve. Their racial, tribal and national differences, attitudes and characteristics have no significance; they are just for recognition. Before the Almighty Allah all are equal. The most honoured is he who performs good actions and noble deeds and is always ready to serve mankind. Prophet Muhammad (Sallallahu 'alaihi wa sallam) established a classless society. Knit together extricating all internal conflict and strife. H.A.R. Gibb in his book, "Wither Islam" rightly comments: "But Islam has yet a further service to do under the cause of humanity.... No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind The great Muslim communities of Africa., India and Indonesia, perhaps also the small Muslim community of Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition "

It is undeniable that this modern world of remarkable technological and scientific advancement has revolutionised the lives of the people Our globe has shrunk so much so that we can cover the farthest part of the world in the shortest possible time. The problem of distance has been eliminated, but this elimination is entirely an outward phenomena The current world is still groaning under mental and psychic strains and feels poles apart. The people of the world aspire to develop a universal brotherhood, but they could not achieve it due to the absence of

knowledge, the other granted riches. The minds untrained in analytical thinking imagined of a thousand deities performing the task assigned to them respectively, *but Islam told them that God is the author of whatsoever happens in the universe."*

Islam explains the distinct functions of God, the Prophet, and the Archangel Gabriel. It clarifies the fact that one entity does not merge with the other. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was full of the love of God and also dominated by His fear. He was free from the base human ego, strong in determination, staunch in faith, steadfast in worship, pure, blameless and patient. He would attend in person to the needs of the poor, benefiting them with food and clothing. He was the most kindly and sympathetic person, treating the children with the tenderest affection and the old with mercy and respect. To everyone who came in touch with him, he gave his just due. Countless indeed were indebted to him, while his only debt was to God Almighty. All this notwithstanding he was the servant of God but not a part of Divinity itself. Godhead was not vested in him in any measure. Through and through he was a man, but what a man indeed! Superb and sublime. And what a Prophet! Mercy for he was replete with virtues, free from all vices, one who knew God intensely and was committed to His mission devotedly, humbly, utterly, and wholly. He was truthful to the core and trustworthy unto the very best. He was the last of the Prophets of God who received His Most Glorious Word, and exalted it. Mighty in his secluded contemplation of God, pleasing in man's company, helpful, gentle, considerate, tolerant; agreeable to all that was pleasing to God, but firmly opposed to whatever was not pleasing to Him. He fervently invoked the Name of God and was, in return, ennobled by it. He was, despite all that and much more, not an incarnate of Avatara of God. He was only a man and servant of God with His Message for the humanity at large. As we have said before, Qur'an Majeed declares:

> "Muhammad is no more than an Apostle. . ." (3:144).

Surely, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is the prime mankind or community of man, the man that has been created by God in the best of moulds (95.4). In him indeed is a beautiful pattern of conduct. (33:21). God sent him but as a mercy for all. (21·107). He stands on an exalted standard of character. (68:4).

And if he was not an incarnate or Avatara of God, who else of the prophets can be deemed to be so? The clear conclusion is that all the prophets were human beings chosen and inspired by God for His Mission. They were not Avatara which is a Hindu concept of God's assuming the form of man, nor incarnate which is a Christian belief of God's comedown in the person of Jesus Christ, peace be upon him.

Islam has laid down a very simple criterion of man's nobility and greatness. Qur'an Majeed spells it out

> "....Verily the most honoured of you in the sight of God is (he who is) the most righteous of you...." (49:13).

Prophets are exalted because they are the most righteous of the righteous and most devoted of God's devoted ones, without sharing at all the Divinity which belongs to God and God alone.

—:0:—

ISLAM AS HARBINGER OF HOPE

By Professor Ziauddin Ahmad

Faith (Iman) constitutes an intuitive knowledge of the Supreme Creator and Sustainer. It instils a relationship of hope and submission. This also leads to a positive and durable ground for the stability of his inner being....

Most of the people are aware that there was great resurgence and reawakening among the Muslim Ummah since the advent of the 20th century and a spirit of reconstruction and diffusion of Islamic culture and civilisation moved the Muslim Ummah towards regeneration and revivification of past glory and refinement.

But this stimulus could not weld the Muslims into one homogeneity to stand as a solid block to repulse all the forces of aggression and devastation. In the world history our name is recorded on account of the Faith (*Iman and Tauhid*) which inspired us in war as it moved us in peace. We own our glory to that, but we owe our degradation to ourselves. Only when our daily life and politics were divorced from our religion (*Faith and Iman*) did we decline. and now that the cup of misery is full to the brim, it is because our Iman (*Faith*) has little or no real hold upon our lives and actions. There are Ritualists or '*Ulama-e-Soe*' who pretend piety and there are spiritualists who dissemble sincerity; but there are hardly *Ulama-e-Haq* who can be counted on fingers.

It cannot be belied that the social structure of the ancient Arabs was founded on blood kinship.

Oneness of God and Station of The Prophet (3)

We have clarified earlier the human status of Prophet of God. With reference to the Prophet of Islam, God asks him to proclaim:

"Say: I am but a man like yourselves, (but) the revelation has come to me, that your God is One and Only God. Whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner." (18:110).

The matter does not rest here but God in His Infinite Mercy has provided guidance through revelations sent to the Prophets. Had it not been the case, man who is the best of the creation of God, would have fallen low and be in loss. God not only charts the way but also helps man to trace it. Qur'an Majeed clarifies this human situation thus:

"We have indeed created man in the best of moulds, then do We abase him (to be) the lowest of the low, except such as believe and do righteous deeds: for they shall have a reward unfailing." (95:4-6).

"Verily man is in loss, except such as have Faith, and do righteous deeds. . . ." (103:2-3).

In order to save man from stooping to the lowest of the low and to take him out of loss, God sent Prophets and Revelation until a stage of completion and perfection of this Divine process reached in the person of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and Qur'an Majeed. God asks His Prophet to proclaim about His Revelation thus:

". . . .Say: I but follow what is revealed to me from my Lord: This is (nothing but) lights from your Lord, and Guidance, and Mercy, for any who have Faith." (7:203).

Man is progressive by his very nature. He travels and ascends in status by stages. Qur'an Majeed elucidates:

"You shall surely travel from stage to stage." (48:19).

Let us consider man's upward spiritual travel in terms of Nafs, or self, or soul, or ego; Man has been endowed with the spirit which can intake both good and bad. This is what may be called *Nafs Mulhammah*. This self is capable to develop into states or stages. The spirit which is prone to evil, if not checked and controlled attracts God's displeasure and damnation. This is called *Nafs Ammara* or morbid self. The self that is aware and conscious of evil and also resists it is benign self. It seeks God's pleasure and grace. In the event of any fault, it repents and tries to amend in order to move towards the way of salvation. This is *Nafs Lawwamah*. *The highest stage of development comes when the self attains full rest and salvation. This is Nafs Mutmainna.*

This journey of self needs Divine guidance which has been sent down through Prophets who were God's spokesmen but not His partners such as the doctrine of Avatara or Incarnation implies. They are human but guided. Qur'an Majeed explains their station thus:

". . . .True, we (Apostles) are human like yourselves, but God does grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as God permits. . . ." (14:11).

Even when they are nearest to God, there remains a mystic veil in between. Qur'an Majeed narrates that Moses, peace be upon him, said:

". . . .O my Lord show (Yourself) to me, that I may look upon You. God said: By no means can you see Me (direct). . . ." (7:143).

Let us now revert to the question of Oneness of God and to get at the reason as to why the concepts of duality, trinity, plurality, merger, incarnation, Avatara, and what not, arose in man's mind. Again to quote Allama Syed Sulaiman Nadvi, "God is essentially a Unitary Being, indivisible and inseparable from His attributes. The religions of old had separated the attributes from the Divine Being and, in doing so, they had created numerous gods. The following Qur'anic verse refers to this very mistake inherent in the polytheistic concept of God:

'. . . .Praise and Glory to Him: (Far is He) from having the partners they associate with Him.' (9:31).

Thus the last message of All-Merciful God delivered by Muhammad *(Sallallahu 'alaihi wa sallam)* told the wayward humanity that the Supreme Being is God, or Allah, Who alone is the Creator, the Maker, the Fashioner, the Master, the Holy, the Mighty, the Repairer, the Merciful, and the Compassionate. He is One and Only. His attributes are countless.

Multifariousness of Divine functions is yet another cause of polytheism. The primitive mind believed that there are *different* celestial forces operating simultaneously—one kills, the other gives life, the third one gives rise to discord, and yet another one patches up the differences. They thought that the god of love was different from the god of enmity ; if one gave

camel which had passed its fourth, but was within its fifth year, and so on."

The same practice prevailed in the transaction of gold and silver. The debtor on his failure to repay his debt after one year was bound to repay double the principal (capital loaned out). For example, if a sum of 100 dinars was borrowed, in the second year the creditor demanded 200 dinars, in the third year 400 dinars and so on until the debtor discharged his complete debt.

The citizens of Makkah also had enormous business by way of interest transactions. The manner in which Riba was acquired in Makkah during the pagan days was similar to that prevailing in Taif. Baidawi states that one of them gives on loan a certain amount for a fixed period, then he goes on adding to it to such an extent that the debtor's property is consumed by a small debt.

It may thus be seen that the Riba of the pre-Islamic days was a system whereby the principal sum was doubled and re-doubled, through a usurious process. No wonder Rbia is absolutely and categorically prohibited in Qur'an Majeed. In the economic order envisaged by Islam, Riba is an anathema and a heinous crime.

In the absence of any social institution in those days, the poor and the needy had no alternative but to turn to the unscrupulous money-lender who was devoid of all human feelings. In such a state of affairs, the Divine Command prohibiting Riba came as a refreshing breeze to the debtor. Qur'an Majeed condemns the interest-bearing transaction and directs that only what is borrowed may be returned. The Book of God prescribes a severe punishment for those who "devour Riba", and exhorts the money-lenders to give up what remains of the Riba, if they are believers. If they do not desist from charging Riba, then they should be prepared to face war with Allah and His Apostle.

Two kinds of Riba are indicated by Muslim jurists—Riba Nasia and Riba Fadl. The former refers to that type of loans which were common in the pre-Islamic days under which the principal used to be doubled and redoubled through a usurious process; and the latter refers to any interest other than Riba Nasia.

According to some jurists, Riba constitutes an invalid exchange, because one party receives an increase without giving to the other party an equivalent return. And this unearned increase in capital is the root cause of social injustice and exploitation, because it enriches the moneylenders who accumulate wealth by impoverishing those who borrow out of necessity. Be it noted that Islam has legalised all those transactions which produce income as a result of one's own labour.

Abu Said Al-Khudri reported Allah's Messenger *(Sallallahu 'alaihi wa sallam)* as saying: "Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, and like for like, payment being made hand to hand. If anyone gives more, or asks for more, he has dealt in Riba. The receiver and the giver are equally guilty." (Muslim)

Imam Razi was the first person who shed light on the problem of Riba from the economic point of view. According to him, the word 'Riba' means and indicates 'increase' or 'addition', but it does not mean that any kind of increase is unlawful. What has, however, been illegalised is that particular contract which the Arabs called Riba. This is exactly what they named Riba Al-Nasia — the type of loans which were common in the pre-Islamic days under which the principal used to be doubled. What, therefore, has been declared illegal and unlawful in the Holy Qur'an is seen as Riba Al-Nasia. (Tafsir Kabir, Vol II, p. 58).

The following are some of the reasons for the prohibition of Riba in Islam:

(1) Inasmuch as the spirit of socio-economic justice is the broad base of an Islamic society, Riba tends to generate greed and selfishness, and thus annihilates human compassion;

(2) it promotes the habit of indolence, since the lender, instead of seeking a return on labour, is inclined to live on the labour of others, and receives a return from something which is non-productive by itself;

(3) it places risk totally on one party, leaving the other with assured gain;

(4) another reason for the unlawfulness of Riba is that such a transaction means the exacting of another's wealth without legal consideration or return: it amounts to exploitation and reduces the debtor to poverty which is a colossal inequity; and

(5) yet another reason for the prohibition of Riba is that the debt cuts at the very root of one's honour and respect in society; people would naturally abstain from borrowing or squandering money, if it is declared illegal.

Riba served as "a monstrous instrument of that social oppression which is in direct opposition to the socialistic spirit of Islam founded on peace and happiness for all". Islam forbids usury of interest whether it is at a low rate or high rate.

—oOo—

The Qur'anic Injunction on Riba

By M. Aminuddin

Qur'an Majeed has issued strict injunctions prohibiting Riba, or Usury, which in its literal meaning as illustrated by its usage in the Book of Allah, is to grow, to increase, to prosper. Riba is the Arabic word used for usury in Qur'an Majeed and means "undue increase", or unearned profit extracted by the lender causing exploitation of the borrower concerned. Riba is technically defined as the excess stipulation in favour of only one of the two parties, to an exchange of wealth without a consideration. This exchange may consist in the granting of a term of delivery, or in the exchange of homogenous gods only in excess of volume or weight.

The Qur'anic injunctions on the Riba are contained in the following verses:

> Allah cuts down (the gains of) Usury and enhances the blessings of charity; and Allah does not like any ungrateful persistent sinner. (2:276).
>
> O believers! Fear Allah and forgo the interest that remains outstanding, if you are (real) believers. (2:278).
>
> O you who believe: Do not live on usury, taking doubled and re-doubled (interest), and fear Allah so that you may prosper. (3:130)
>
> And (because of) their practising usury from which they had been forbidden, and (for) devouring the wealth of the people wrongfully. We have prepared a painful punishment for the disobedient among them. (4:161).
>
> And what you give in usury, so that it may increase through (other) people's wealth, it does not increase with Allah, but what you give in Zakaat (mandatory charity), seeking to gain Allah's pleasure, then it is these who shall gain reward manifold (30:39).

CRUEL TRANSACTION

A careful perusal of these verses reveals that Qur'an Majeed, while dealing with Riba, refers to a very unjust, and in fact cruel, monetary transaction between two persons, the lender and the borrower; the former exploits the needy borrower who has to pay to the lender large sums of money over and above the capital. Riba may be said to refer to any pre-determined fixed amount of excess or gain that arises from lending money or goods.

The first mention of Riba in Qur'an Majeed is contained in verse 30:39 (mentioned above). This verse was revealed in Makkah. It occurs in Surah Al-Rum, which is wholly a Makki revelation, and was revealed during the fourth or fifth year of the mission of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, or even earlier. The Makki verses of Qur'an Majeed are replete with denunciation of the economic injustice of the contemporary Makki society, the profiteering and stinginess of the rich, and their unethical commercial practices, such as cheating in the weights and measurements, etc.

When Islam became politically dominant after the Holy Prophet's migration to Madinah, Riba was categorically prohibited in Surah Aal-e-Imran revealed in Madinah; see verse 3:130. This prohibition was later re-asserted in very emphatic terms, vide verses 274-80 of Surah Al-Baqarah.

RIBA IN PRE-ISLAMIC ARABIA

To understand the Qur'anic prohibition of Riba, it is essential to go back to the practice prevailing in pre-Islamic Arabia, especially among the town dwellers of Taif, Makkah and Madinah. Tabari who undertook a research, writes: "In pagan times the Banu Thaqif of Taif used to advance loans to other person for a fixed period, at the expiry of which the creditor demanded from the debtor either his capital or *an additional sum for the extension.* The debtor either repaid the debt *if he had the money with him*, or requested an extension in the period of repayment, with the result that if a one-year-old she-camel was due at the expiry of the extended period, he would be required to give a two-year-old she-camel; and at the second extension he would return a she-camel which had passed her third year but was not yet four-year-old. If this was impossible for the third year, the creditor demanded the

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These simple Qur'anic guidelines provide a sure panacea of all our ills. They are the mileposts of the straight path that leads to success and security, the high destructive technology of our adversaries notwithstanding.

Before we close this Volume of Yaqeen International, we sincerely thank our Readers for the interest they have shown in our Journal. We particularly thank those who have shared with us their intellectual thoughts. We seek their continued cooperation and request them to widen the readership and subscription of Yaqeen International.

May Allah crown our joint efforts with success.. Aameen!

In the name of Allah, the All-Compassionate, the Most-Merciful

END OF ANOTHER YEAR

Praise be to Allah, the Cherisher and Sustainer of the Worlds

With this issue of 'Yaqeen International', we are completing forty-one years of its continuous publication since 1952. Our Revered (late) Maulana Tufail Ahmad Farooqi ('alaihih rehmah) laid its foundation when Pakistan was only five years old.

The people were then deeply concerned with their Covenant with Almighty Allah to promote Islam in whose name Pakistan was conceived, struggled for, and at long last attained with His help.

The (late) Maulana realised that Pakistan was duty-bound not only to ensure the practice of the tenets of Islam within its own four walls but also to project it to the world at large in the light of the pristine purity of Al-Qur'an and Sunnah, rising above all sectarian prejudices and regional and linguistic barriers.

The laste Maulana, chose English as Yaqeen's Medium of communication so as to reach our message beyond the Seas.

During the course of time, we began in our Journal English Translation of Al-Qur'an in the simplest possible English syntax, together with Roman Transliteration of its Arabic Text in easy phonetics, in order to facilitate its recitation by those who know not the Arabic but the English language.

With this issue, by the Grace of Allah, we have completed Translation and Transliteration of 26 Parts of the Sacred Book. The rest is being expedited so as to complete the task which has been our labour of love. The Journal has been carrying since long a modest Arabic Section, as well.

What we have been able to do or accomplish so far for the World-wide readership of 'Yaqeen International' can be best judged by our Readers themselves Our efforts have to serve the cause of Almighty Allah:

> "Praise be to Allah, to Whom belong all things in the heavens and on the earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, Aware with all things." (34:1).

To Him Who is our final Judge, in all humility and submissiveness, we pray to accept our modest efforts to exalt His Word and to spread the Traditions of the last of His Prophets, Muhammad *(Sallallahu 'alaihi wa sallam)*

We have ever given our Readers Informative Articles about Al-Qur'an, Al-Sunnah, Al-Fiqh, Book Reviews and Biographies of many illustrious sons and daughters of Islam Our endeavour has been to present Islamic Models for reinforcing Islamic Faith and character. To enlighten our non-Muslim Readers has also been our aim.

MUSLIM UMMAH

Looking around, we find today the Muslim Ummah all over the world is struggling to live in the midst of violent political and ethnic storms and stressess. The disintegration of the Soviet Union, the swan-song of Communism in Europe, the fall of Berlin Wall leading to reunification of Germany, are the main factors that have brought to a close the long-drawn Cold War and given rise to a ruthless uni-polar state of the world power politics poised against the Muslims in general.

The plight of Bosnia Herzegovina is so pathetic that it is difficult to assess it. As regards Middle East, the Peace Conferences are generally held to safeguard the vested interests and, as such, positive efforts are not being made to end the problem.

It is an extreme irony that the UN and the Security Council apply sanctions and use force only against Muslim states. Also Muslims' human rights alone go by default. The world powers turn a blind eye to the agonies of the Muslims.

The Muslim Ummah has yet to realise fully that Islam and Islam alone can be their sheet-anchor Islam offers a clear-cut agenda for our salvation. Qur'an Majeed lays great emphasis on indispensability of our fraternity, moral values, and social compact of the Ummah. It asks the believers to unite and struggle together to deserve Allah's help:

> "And hold fast, all together to the Rope of Allah, and be not divided among yourselves...." (3:103).

> "..Verily, never will Allah change the condition of a people until they change it themselves...." (13:11).

> "That man can have nothing but what he strives for." (53:39).

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